Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1915.

The Revival of Family Prayers.*

A NATION becomes aware of its true dignity and meaning when it becomes aware of the sovereignty of God. The great events in the life of a nation are the means by which it is recalled to this truth. In ordinary times of peace and prosperity the constant danger is the forgetfulness of God. Let me recall some words of one who was not only a great master of the English language, but a great and profound critic of our English life—John Ruskin. He is speaking of the causes of praise and thanksgiving for the blessing of peace. Then he says:—

> "In times of peace there are causes of fear also. Of fear greater than of sword or sedition; that dependence on God may be forgotten because the bread is given and the water sure; that gratitude to Him may cease because the constancy of His protection has taken the semblance of a natural law; that heavenly hope may grow faint amidst the full fruition of the world; that selfishness may take the place of devotion, and compassion be lost in vainglory."

No thinking man can deny that during the last twenty-five years of our national life we have increasingly slipped away from the ancient moorings of the faith and fear of God. Materialism, the spirit if not the theory, has been subtly, almost unconsciously, infecting us. In our prosperity we have said: "Our power and the might of our hands have gotten us this wealth." Confronted with poverty, we felt that it only demanded a change of material circumstances, forgetting that no man can be raised by circumstances unless he has within him the moral and spiritual impulse to raise himself. The luxury of the few had become almost insolent in its display, and amongst the multitude the passion for amusement was becoming a fever. Religion tended to be a mere vague humanitarian sentiment, devoid of that which is the primary element of true religion—a sense of obligation, of the sovereignty and claim of God. And so the spirit of materialism and self-indulgence was bearing its inevitable fruit in the quarrels and bitter antagonisms of party and class. It has been truly said that in many of the great problems of our national life we had come to a deadlock. There was no moral and spiritual strength to find a way through. We needed some great event, some great call to check this corruption of our national life, to bring us as a people back to the great primary elements of true life—duty, conscience, God.

And so, in His providence, a great event came. We are in the midst of it. It is the greatest crisis in our history. It is the greatest ordeal by which the

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The Most Rev. COSMO GORDON LANG, D.D.,
Archbishop of York.

* By permission. Part of a sermon preached in Leeds Parish Church, on Sunday, January 10th, 1915.

spirit of the British nation has ever been tried. We, with other nations, were sitting at a banquet at which we praised the fabric of civilisation erected by the 19th century. We praised the gods of gold, of silver, of brass, of iron, of wood, and of stone. Suddenly the sinister hand of war was seen writing on the wall. "This civilisation has been tried in the balance and found wanting"—wanting because it is uplifted with pride, and moved by selfishness; because it is forgetful of God. God is in the midst of us, manifestly judging, sifting, and testing the nations of Europe. It is primarily a judgment of pride, and therefore primarily a judgment of the spirit, of one great nation which has made pride almost its religion. The judgment must come. Yet in the chastening that must be inflicted on the spirit of pride we shall have our share. There is a call among us for service; please God, we shall meet it. A call for sacrifice; please God, we shall not shrink from it. A call for unflinching determination, and, please God, we shall be equal to it. But above and beyond all these there is another call—*for the conversion of our national spirit, for the return of this people back to God.* This must be the prayer of every true patriot at this time; "Hear me, O Lord, hear me, that this people may know that Thou, Lord, art God, and that Thou hast turned their hearts back again."

On Sunday, January 3rd, the first of a new and most momentous year, we witnessed a turning of the nation to God. We were united in a great national act of prayer. It is striking and significant that almost the whole secular Press not only commended but pressed the observance of this national appeal to the Most High. But even at such a time the earnestness of our prayer is apt to be fixed upon our own needs—the protection of ourselves; the victory of our arms; the vindication of our cause. There is a danger even in prayer of falling back to the old tribal religion, when each tribe or nation had its own god to whom it appealed as one bound to protect and reward the people to whom he belonged. True prayer must be based upon a true conception of God. We would not in words, but we may very easily in spirit, treat Him as our most exalted Ally. He is not our Ally, He is our Sovereign. We must pray to Him not because He is ours to fulfil our wishes, but because we are His to obey His Will. No prayer for ourselves, for our cause, for our nation, can be true unless the nation is first offering another prayer and first acknowledging another claim. "Thy kingdom come, Thy will be done on earth as it is in heaven." This reverent recollection of the sovereignty of God—or of His Being, His Presence, His Claim—is what we mean by the fear of God. The great issue lying behind others at this momentous time is whether or not we shall come through it less or more God-fearing as a people. But if this return to God, this common acceptance of the supreme claim upon us of God's Will—that we must be about our Father's business—is to be carried into effect, we must not wait until the war is over. Never forget that we shall carry out of this war just the spirit with which we have waged it. Now, in the midst of it, let us begin anew the conversion of our national spirit to God.

What is the greatest school of character—the greatest training ground of citizenship, in the nation? It is, of course, the family, the home. It is earliest in time; it is most enduring in influence. Let us begin by establishing a fresh recognition of God, of His presence, of His claim in our homes. Can we think of something in the very heart of home life which would remind all the members of it of the presence and claim of God, which would almost insensibly mould the instincts and habits of the home in accordance with them? The answer is, Yes; the revival of family worship. It is the quiet, deliberate turning of the family life to Him, the one Father. It is the welcome of the Son of God as Member and Master of the home. It is the Voice speaking to all its members: "Wist ye not in the midst of all our business that we must be about our Father's business?" In the old days it was a familiar part of the home life both of the rich and of the poor. Need I recall to you the famous description of it by Robert Burns? These were his words, though I must needs for your sake translate some of them from the Scottish speech:—

"The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-bible, ance his father's pride!
His bonnet rev'rently is laid aside,
His lyart haffets* wearing thin an' bare;
Those strains that once did sweet in Zion glide—
He wales† a portion with judicious care,
And 'Let us worship God!' he says with solemn air."

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* hoary temples. † chooses.

And I recall another scene, very different, of another Scot, Robert Louis Stevenson, exiled by fate in the far islands of the sea, offering prayer surrounded by "folk of many families and nations, gathered together in the peace of his roof."

The custom has of late been vanishing. Doubtless this was due in some houses to its unreality—the parade of servants, the unintelligible use of the Scriptures, the offering of prayers out of touch with the realities of household life. In the houses of the poor it was partly due to the increasing pressure and the division of labour. But it was also due to the fact that in this hurrying age there is no time, and in this crowded life there is no room, for God. And now, in the midst of this great visitation, the appeal has come to us for the revival of this beautiful remembrance of our Father by His children gathered in their homes. It has come from one to whom the heart of this people has gone out with special reverence and love. If there was one man more than another who sought to arouse his fellow-countrymen to a sense of the danger with which they were confronted, or who embodied more directly than any other the spirit of eager and loyal service by which that danger was to be encountered, it was that brave and brilliant soldier, that single-minded patriot, that simple-hearted Christian, Lord Roberts. And we know that within a fortnight before he died, in the midst of the army which he loved, with the sound of the guns of the great war as the music of his requiem, he wrote to a friend, one of our foremost statesmen, pleading with him to revive family prayer. The words that he used were simple. They were these:—

> "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which, for one reason or another, they may have omitted saying by themselves. Since the war began we usually read prayers, and when anything important has occurred I tell those present about it. In this way I have found the servants are taking a great interest in what is going on in France. We have never given any order about prayers; attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

Listen, also, to a description by the Bishop of Pretoria of the impression made upon him by watching this "little great man take family prayers in the oratory set apart for his household":—

> "To hear him read these family prayers was only to show anyone how real his religious life was to him. And how simple too; just the real thing, simple, childlike faith in our blessed Lord that He would see him through if he held on; the reverence of a great man to a far greater being: the humility of one who had achieved great things in the presence of his Master whom he delighted to serve."

In this plea he being dead yet speaketh to us. At the suggestion of the Vicar of Leeds, and with the warm approval of the Bishop of Ripon, a movement has been inaugurated in the diocese for the carrying out of this legacy of desire given to us by our greatest soldier. I hope it may spread throughout the country. In some households this recognition of God's Presence may be made daily; in others it may be not less impressive because it is only possible once a week, say, on Saturday or Sunday night. But I do believe that we cannot tell what the effect on our national spirit might be both on the present generation and on the coming generation which will have to set the character of the new England, which, please God, will emerge from this war—if into many households, great and small, there came again this hallowing of the home by the recognition of God. Does it seem to you to be a small thing? It is a small thing only if we can describe the influence on the nation's life of the instincts, habits, and associations of its homes as small and trivial. Therefore I ask those who have kept this custom to prize it and to use it with deeper devotion. I ask those who have abandoned it to revive this token of your loyalty to God. I ask those to whom it is strange quietly and unostentatiously to begin it. Much will depend in the future upon the memories of this war. Will it be said by many of the men and women in the next generation: "Our family turned to God in the time of the great war?" If that be so, a great step forward will have been taken in the wider spiritual movement, of which, please God, history will tell. "The great war turned the heart of the British people to the Lord their God."

Notes.

May 12th.—The 69th Anniversary of the World's Evangelical Alliance (British Organisation) will be celebrated by a Public Meeting, to be held in the large King's Hall (Holborn Restaurant), on May 12th, at 3 p.m. At the unanimous request of the Executive Council, Sir Andrew Wingate, K.C.I.E., will preside, and the Speakers will include Sir William M. Ramsay, LL.D., Preb. H. W. Webb-Peploe, M.A., and the Rev. Cyril C. B. Bardsley, M.A. An illustrated leaflet accompanies this issue of EVANGELICAL CHRISTENDOM, giving further particulars, and including portraits of the Speakers. Numerous Members of the General and Executive Councils have already intimated their intention to support the Chairman on the occasion; the meeting, therefore, will be both an influential and interesting one. A Member of the Council, who expects to travel from Ireland in order to be present, writes as follows: "I earnestly desire to be present at the Annual Public Meeting of the Alliance on the 12th May, at 3 p.m. I fully recognise its importance. Never in the history of the Alliance was it so necessary as now that all Christians should stand together in holy brotherhood and united counsel for the furtherance of the Kingdom of God over all the earth. I shall hope to be with you." If all our Members and friends regard this meeting in the same light it will be a large gathering, worthy of the occasion. This is our desire, and we hope that all anticipations will be exceeded.

In accordance with the Rules governing the Alliance as an Incorporated Body, the Ordinary General Business Meeting of Members only will be held at the registered offices, No. 19, Russell Square, London, W.C., at 12 noon, on May 12th, 1915, to receive the Accounts and Balance Sheet and Reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors and fix their remuneration; and to transact any other ordinary business of the Association.

The War Prayer Meetings.—The weekly prayer meetings, hitherto held on Thursday afternoons at 3.30, will in future be held EVERY FRIDAY AFTERNOON at the same hour. The Council would be glad to know that this weekly meeting for prayer and intercession is laid upon the hearts of a larger number of our friends. The War continues, and calls for importunate and unceasing prayer. All who can attend at the Alliance House on Fridays at 3.30 p.m. will be heartily welcomed. In future a brief address will be given each week, and, as usual, the meetings will close punctually.

The Week of Prayer and the War.—The supplement which accompanies this issue of EVANGELICAL CHRISTENDOM presents some of the reports which have reached the Alliance House from Foreign Mission centres. Economy has dictated the curtailment of the supplement this year. Heretofore it has contained numerous illustrations and reports from home centres, but though these are omitted, it must not be thought the Week of Prayer has not been widely observed at home. Probably the home meetings this year were more numerous than in any preceding year, if the circulation of the Programme is a guide. Our reason for confining the supplement to reports from foreign centres is solely on grounds of economy. We hope the readers of EVANGELICAL CHRISTENDOM will take time to examine the supplement. They will learn therefrom that the War has called forth in a remarkable manner prayer and intercession on the Mission Fields. After all, nothing can separate those who form the One Body of Christ; if one member suffers, all the members suffer with it. The Week of Prayer has demonstrated this fact, and the supplement accompanying this issue of EVANGELICAL CHRISTENDOM bears testimony to the substantial nature of the unity which the Evangelical Alliance represents.

THE NATIONAL REVIVAL OF FAMILY PRAYERS.

QUEEN'S HALL MEETING, MONDAY, JUNE 7th, at 3 p.m.

(See Next Page.)

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THE LATE FIELD-MARSHAL EARL ROBERTS, K.G.

"We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which, for one reason or another, they may have omitted saying by themselves. We have never given any order about prayers: attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

Extract from the last letter of Lord Roberts to Lord Curzon of Kedleston; read in the House of Lords, November 18th, 1914.

EVANGELICAL CHRISTENDOM.

The Revival of Family Prayers.—It is a pleasure to announce that the Council have made arrangements for a great meeting to be held in the Queen's Hall, Langham Place, W., on Monday afternoon, June 7th, at 3 o'clock. Its object is to promote the revival of Family Prayers. The chair will be taken by the Archbishop of Canterbury, and Speakers representative of our National Christianity will take part. Already a strong platform is assured, combining Military, Naval, and Parliamentary interests. The Speakers will shortly be announced. Need we impress the privilege and duty of attendance at the Queen's Hall on the occasion referred to? An opportunity is presented at a time when the mind of the nation is impressionable, to emphasise the blessings arising from a due recognition of God in every British home. The subject of Family Worship is associated with the name of a great British soldier and hero; and while we have no authority to announce that the meeting will serve as a National Memorial to Lord Roberts, what better Memorial could our Nation raise than a general revival of Family Prayer? It will be remembered that Lord Curzon, in the House of Lords, on November 18th, 1914, read the following extract from the last letter which he had received from Lord Roberts. Before reading the extract Lord Curzon spoke as follows:—

"Only a little more than a fortnight ago I received a letter from Lord Roberts, the last he ever wrote to me, in which, amidst the trials of this war, whilst busily occupied in providing for the comfort of our troops in the field, and whilst all his larger thoughts were turned with anxiety to the issues of the campaign, he nevertheless found time to write to me a strong plea in defence of family prayer. These were his words:—

"We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which, for one reason or another, they may have omitted saying by themselves. We have never given any order about prayers: attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

The task of organising the meeting referred to is a great one, but the burden can be shared by voluntary helpers. We appeal for such, and invite applications for printed invitations for distribution to personal friends, through Churches, and in any other way possible. Admission to the Queen's Hall will be free *by ticket*, but, as usual, there will be a limited number of front reserved seats at 2s. 6d. each, the proceeds from which will assist the necessarily heavy expense associated with large public meetings in the Queen's Hall. The Council invite special contributions towards the expenses, including the hire of the Hall, advertising, printing, &c.

The Nation and Drink.—The following official statement was issued on Tuesday, April 6th:—

"By the King's command, no wines, spirits, or beer will be consumed in any of His Majesty's houses after to-day (Tuesday, April 6th)."

It will be remembered that on March 30th the King addressed a letter to Mr. Lloyd George expressing his deepest concern "at the grave situation now existing in our armament factories," and added that "the continuance of such a state of things must inevitably result in the prolongation of the horrors and burdens of this terrible war." In the same letter it was stated that "if it be deemed advisable, the King will be prepared to set the example by giving up all alcoholic liquor himself and issue orders against its consumption in the Royal household, so that no difference shall be made, so far as His Majesty is concerned, between the treatment of rich and poor in this connection." Following this letter from the King, Lord Kitchener gave instructions that during the continuance of the War alcoholic liquor was not to be used in his own household. Thus the noble example set by the King is being widely followed, and we doubt not that the tactful manner in which a serious question has been handled will find favour with many who, had stringent legislation been enforced, would have raised their voices in protest, thereby endangering the splendid unity which has accompanied this and other measures, dictated on grounds of national well-being, since the War commenced. It is to be hoped that many, by voluntary abstinence for the duration of the War, will find it unnecessary thereafter to practise excess. Russia has relinquished its vodka, France its absinthe, England

through this voluntary act, will gain in international prestige. Above all, she will call down blessing from Heaven.

The War and Sunday Observance.—*A propos* of the note on "The War and Sunday Observance" which appeared in our last issue, an esteemed correspondent writes:—

> "Before leaving for Western Canada again on March 27th, after a visit to England, I write to express a deep hope that the Evangelical Alliance may be moved to make a strong protest against the flood of Sunday newspapers in England, several new Sunday picture papers having appeared during the last few days, being advertised in long columns in every paper. How can we expect God to fight for us in this war when we treat His covenant and sign (Exod. xxxii. 15, 16) as a mere 'scrap of paper'? And although the right and justice of our cause will give us the victory in the end, how much less decisive may its results be for us if God does not fight for us; and at what cost of blood and money? There is no excuse for any Sunday paper, as the Government quite rightly provides for our anxiety by posting a telegraphic bulletin in every post office on Sunday mornings. Has not God told us, "When the host goeth forth against our enemies, then keep thee from every wicked thing"?

Our correspondent asks whether something cannot be done? All who feel the importance of the subject can at least write to their local Member of Parliament drawing his attention to the situation. The matter is one associated with other evils requiring the stirring of national feeling and responsibility. Much *is* being done, and reforms are not always effected suddenly. We ventilate our correspondent's feelings, they will no doubt find an echo in the hearts of right-minded people throughout the world.

Work in Malta.—An interesting diary of work effected by the Alliance Colporteur in Malta has been circulated through the post. It is not desirable to publish the diary in the public Press, or even in the pages of EVANGELICAL CHRISTENDOM. Those who have not seen the diary will be glad to learn, however, that, despite prevailing difficulties, distinct progress is being made with Evangelical work in Malta. For the present the quiet and unobtrusive sowing of the good seed of the Word of God is being recommended, the results from which are apparent and undoubted. Through the kindness of the British and Foreign Bible Society, who supply them to the Alliance on special terms, 500 copies of St. Mark's Gospel, in Maltese, have been sent out to Malta. This is a new translation, and the first time, we believe, that St. Mark's Gospel has been translated into Maltese. We trust the day may arrive when the Maltese will possess the entire Bible in their native language. In the meantime the excellent work which the Alliance is accomplishing on the Island of Malta calls for continued prayer. We should be thankful to know that our Colporteur, and other native Christians on the Island, are being remembered in special prayer. Few of the privileges which we enjoy at home, or even such as are enjoyed in most Roman Catholic countries, are shared by the Evangelicals of Malta, hence they need our special and sympathetic remembrance before God.

The Bible Society and the War.—The relationship existing between the Evangelical Alliance and the British and Foreign Bible Society has ever been of a most cordial nature. We number several Members of its Committee upon our Council. We rejoice in its work, and ought to help it to the utmost of our powers. It is pleasing to know that since the War began the Bible Society, besides carrying on its normal missionary service, has provided more than 1,000,000 Testaments and Gospels in a score of languages, and in a dozen different countries, for sick and wounded soldiers and sailors, prisoners of war, aliens, refugees, and for troops going to the front. A remarkable statement concerning the Society's output of copies of Scripture during the War is contained in the *Bible in the World* for February last. It is encouraging to learn that up to the end of November more than 300,000 Testaments and Gospels had been supplied, through the Society's agency at Berlin, to soldiers and prisoners of war in Germany and Austria. It is still more pleasing to learn that the cost was partly defrayed from special gifts from German Christians.

A Spanish Disappointment.—There is a Spanish proverb which says, "Affairs in

Spain go slowly and arrive late." In our last number, writing on positive information, we mentioned that the law repealing the intolerant clauses in the Naval Code had passed the Senate, and looked forward with certainty to its going safely through the Lower House. The Government majority, supported by the Opposition, would secure this happy destiny. No doubt was felt on the point. Spanish correspondents looked upon the matter as settled. Now we learn that unexpected opposition was developed, and that the Government suspended the sittings of the Cortes until some date unknown to any one. The Bill still remains a Bill.

Writing on this subject, Colonel Labrador, whose case has occupied the attention of the Evangelical Alliance both in London and at Madrid, points out that "A proposition was presented to the Cortes on November 13th, 1914, making such attendance voluntary instead of obligatory; but when at the end of February of this year the Cortes had closed its sessions, the projected law had not even been discussed, because some members of Parliament, Vaticanist in their sympathies, had threatened it with their opposition. This in spite of efforts made on behalf of the Bill by Liberal members, especially Don Gumersindo de Azcárate.

"The Government then left the measure to its fate. If it really desires to do away with the 'Mass of the Holy Spirit' it can do so, for, according to Spanish practice, a Royal Decree would be sufficient, as has been proved before now."

Colonel Labrador suffers unjustly, and we hope that the Government by an administrative Act will free him from a stigma it acknowledges to be unjust, and will restore to him the position and remuneration he ought to possess. Possibly the Government may argue that it is better for the Colonel to wait until he obtains in common with all his co-religionists the boon of religious tolerance and the abolition of unfair discrimination. That may seem an attractive excuse for not doing a plain duty by a brave man. There is, however, no reason why administratively he should not receive in anticipation the justice admitted to be his due, and then at the earliest possible moment the law may be altered so as to secure fair treatment of other Evangelical officers. The Spanish Administration in recent years has striven to act fairly by all classes of citizens, and we hope that its good record will not be stained by weak yielding to influences which are sure to damage its good name and to retard the development of the nation.

Another Spanish Case.—Through the Spanish Branch Committee at Madrid, the British Organisation has been appealed to in the interests of Mr. W. Willies, a missionary representing the "Brethren" in Zamora, in the west of Spain. Mr. Willies encountered a religious procession in which the Host was being carried, in a country road on the outskirts of that town. He sought to avoid it, but there was no way of doing so. He was accompanied by his two small boys. He went as far away from the procession as possible, and sought to pass it without attracting notice. The priest, however, evidently knew who he was and shouted to him, demanding that he take off his hat and thus salute the Host. Mr. Willies replied that he could not do so, as he was not a Roman Catholic, and passed on. The priest charged Mr. Willies at the municipal tribunal for having offended the religion of the State. Mr. Willies was sentenced to a fine of five pesetas, one day of arrest, and the costs. Acting under the advice of the Evangelical Alliance in Madrid, he appealed to the higher court, which confirmed the sentence. The question now is whether he ought to appeal to the Supreme Court, and it has been decided that he should do so. The Alliance has undertaken to meet the cost of the appeal. The appeal has been lodged, and the lawyer has been engaged, and in course of time the case will be heard in the Supreme Court in Madrid. It seems that the definite point to be discussed is, whether, being a dissident from the religion of the State, Mr. Willies is exempt from the obligation of doing homage to the external signs of the Roman Catholic religion. We understand that no judicial decision has been given on this particular point. We cannot say whether the case will be lost or won, but, whichever way it is, the Alliance intends to approach the Government after the sentence has been pronounced: if it be favourable, to point out how many disabilities and expenses we have to incur ourselves before we can have a real respect

for our conscience, and to ask that a declaration be made to safeguard us in this respect. If the sentence is unfavourable, we shall have all the more reason to express our indignation and to demand that the needful change be made in the law.

Russia and the War.—Many, both in England and America, are asking what influence the War is having on the life and work of Evangelical Christians in Russia. Recent correspondence from Petrograd seems to point to a favourable situation, at least as regards workers who, as is so necessary in countries where religious liberty either does not exist or is in a state of slow development, are wise enough to confine their efforts strictly within the limits allowed by the law. A correspondent writes: "We are grateful to our God and gracious Father in heaven and to the Government for the amount of liberty allowed to us at a time like that through which we are now passing." He adds: "Persecutions have been rare, and then only in particular districts, and for special, and it may be local, reasons. An appeal to the proper authorities has nearly always ended in our favour and led to the restoration of our liberties." It would seem that this favourable condition of things results from the Ukases of 1905 and 1906. Is it not a time unitedly to pray that one result of the War in relation to Russia may be such an official acceptance of the principles of religious liberty as shall open this great land of the North to Gospel preaching and enterprise on a scale hitherto unrealised? In the meantime, it is pleasing to receive from fellow-Christians in Russia information concerning existing opportunities for Scripture distribution and other Evangelical work. It comes from those who know the country, and who for long years have been privileged to live and work in Russia. Just as we are going to press a letter also comes to hand from Prince Anatol Lieven. Many will remember Prince Lieven's visit to London, accompanied by Princess Lieven, when he kindly addressed our Annual Meeting. He writes as follows:—

"MESOTHEN; RUSSIA,
March 17th, 1915.

"Dear Mr. Gooch,—As I am going off in the next few days to join my regiment as a volunteer officer, I have the wish to bid you and the friends of the Evangelical Alliance a hearty farewell. I am sure that I do not need to ask you to pray for me sometimes in your prayers. It would be for me a true help. I am happy to say that we Russian and you are Allies, are one in the conviction that we are fighting for a good cause, and we do not doubt that the victory will be ours; but we must all have much endurance and be constant in prayer. We pray that in these difficult times many broken hearts may find peace in the Lord, and I am sure that there are more true conversions taking place in the armies than in hundreds of peaceful meetings.

"With true Christian greetings,
"I am, yours truly,
(Signed) "PRINCE ANATOL LIEVEN."

Our Roll of Honour.—The subject of prayer for those at the front, introduced by the foregoing letter, causes us to mention the fact that one member of the office staff at the Alliance House, Private H. W. Hall, has recently completed his period of home training and is now at the fighting front. Mr. Hall is attached to the 15th Battalion of the County of London Regiment. He writes on March 31st: "We have now been in France a fortnight and have spent the time in finishing off the training we received in England. In a few days we expect to go up into the firing line, and naturally we are keenly looking forward to that time." Perhaps, as the clock strikes noon, our friend will find special remembrance in prayer from those who observe the Chaplain-General's request, that at the hour named we should all lift up our hearts to God for a few moments for our brave soldiers and sailors, wherever they may be, throughout the world?

Visitation of the Sick and Wounded.—Whether on the battlefield or in hospital, abroad or at home, those who undertake the beneficent and Christ-like work of ministering comfort to the sick and dying demand our sympathy and prayers. We desire to speak a word of commendation for the Society for the Visitation of the Sick, the doctrinal basis of which is that of the Evangelical Alliance. The Secretary, Mr. Wellesley H. Robinson, asks us to insert the following letter. We depart from our usual course in doing so, having regard to war claims and the excellence of the Society.

To the Editor of EVANGELICAL CHRISTENDOM.

Sir,—The completion of the first decade of the work of a Society or institution is a time of special interest and survey. The tenth annual report of the Society for the Visitation of the Sick (in Hospitals and Infirmaries) is issued this year, containing a most deeply encouraging account of definitely spiritual soul-winning work at the bedside of the sick and dying, and latterly of the wounded men in our home hospitals, who are receiving special thought and care

We heartily thank you for the privilege you have on two or three previous occasions accorded us of bringing the claims of this quiet Christ-like ministry to the notice of our fellow-Christians, and to-day we very earnestly desire to impress the importance of their warm and hearty support. When facilities for visiting the wounded are eagerly sought in many directions it is most necessary to endeavour to strengthen the hands of those who definitely seek to bring the knowledge of the love of God in our Lord Jesus Christ to the suffering. While some fourteen workers are specially visiting the soldiers, 5,000 civilian patients are regularly visited week by week by some 150 ladies and gentlemen fully qualified for the work they have to do. Large quantities of Testaments, booklets, &c., are distributed, and very blessed are the results known and testified to. The Society is in touch with some of the Chaplains at the base hospitals in France, and grateful letters have been received for packages sent. Need we say more? The work is growing. To complete the necessary income about £150 is required in annual subscriptions or donations. May we humbly but earnestly say to your readers: Will you help to establish our Society, whose motto "Inasmuch" suggests its motives?

H. W. WEBB-PEPLOE, *Vice-President.*
W. MCADAM ECCLES, *Hon. Treasurer.*
WELLESLEY H. ROBINSON, *Secretary.*

112, *St. Martin's Lane,*
Trafalgar Square.

Monthly Reunions. — The series of monthly reunions in the drawing-rooms of the Alliance House arranged for the winter months has proved most successful. Now that spring has arrived, to be followed by May Meetings (including our own on May 12th) and summer, they have been discontinued. It is hoped, however, to take them up again in the autumn. At the last Reunion a large company of friends listened to a most interesting lecture on "Evangelical Union in Spain and Portugal," given by the Rev. T. J. Pulvertaft, M.A., Secretary of the Spanish and Portuguese Church Aid Society. The chair was occupied by Mr. F. A. Bevan. In the course of his remarks, illustrated by lantern slides, Mr. Pulvertaft stated that

"The various Evangelical bodies in Spain were compelled to show their unity as a compact force in the presence of superstition and unbelief. At first when it was proposed to establish a branch of the Evangelical Alliance in Spain, the answer came: 'We do not need it—we are an Evangelical Alliance.' Every month, wherever there is more than one Evangelical Church at work, a monthly united prayer meeting is held, and the most brotherly co-operation is manifest. When the late Archbishop Plunket found the doors of the Madrid Church closed against him by the authorities, Pastor Tornos, the loved leader of the Presbyterians, at once offered the use of his church to the Episcopal Reformers, and in it the ordination of the clergy took place as arranged. During the visit of Dr. Clark, of the Christian Endeavour Society, Bishop Cabrera had the church placed at the disposal of the Society, and Dr. Clark addressed a very large assembly. By many other incidents the lecturer illustrated the oneness of the Evangelical Churches. The time, however, came for Spanish Evangelicals to see the value of possessing a National Evangelical Alliance. They had grown in strength and were able to make their voice heard as one body only through such an Alliance. The fact that behind them would stand a world-wide organisation, to which they could appeal for help and support in cases of difficulty, added to their desire to organise a Spanish branch. This has come into being, and one of the first-fruits of its activity is to be seen in the alteration of the law which imposed unfair and improper obligations upon officers of the Navy attached to Evangelical Churches. This alteration could only have been effected with great difficulty had the negotiations been in foreign hands. Spaniards asked for justice from their fellow-countrymen. Their adversaries could not raise the plea of foreign intervention, and this materially influenced the course of Government action. In Portugal similar proofs of Evangelical union and the accruing advantages were mentioned, and the opinion was expressed that if in this country the advantages of such unity were similarly discerned, we should see a marked growth of the spirit of Christ in our ecclesiastical and national life."

On the motion of Prebendary Fox, seconded by Mr. William McCall, a hearty

vote of thanks was accorded to Mr. Pulvertaft.

The Alliance in Holland.—It has been a particular pleasure to receive from the Dutch Branch their printed Annual Report, and to learn therefrom that during the past year, accompanied as it has been by the stress of war, the membership of the Branch has increased and its spiritual testimony and work been fully maintained. A kind friend has provided us with a free translation of the Report, from which we extract the following paragraph:—

"We have reason to rejoice that our Netherlands Organisation at the end of this fearful year of war can show a continued increase in the numbers of its members, notwithstanding the falling off of some. From 620 in the previous year, the number has risen to 668. Would it not be possible, as was proposed last year, for each member to try and win one new member, for doubtless there are many in the different Churches who are heartily in accord with the principles of the Evangelical Alliance but who have not yet been persuaded to join its ranks? The observance of the Week of Prayer required special consideration. By having followed the idea suggested by an interested brother that the Lord's Prayer—that international prayer given by our Saviour—should be used as affording subjects for prayer, with special requests added as might be desired, we feel that a very blessed result was obtained. Of the Universal Programme nearly 18,000 were distributed."

New Vice-Presidents.—It is a pleasure to announce that Sir William Montague Lush (Mr. Justice Lush), Sir Alfred Pearce Gould, K.C.V.O., the eminent Surgeon, and T. F. Victor Buxton, Esq., have accepted the invitation of the Executive Council to join those who are Vice-Presidents of the British Organisation.

Korean Conspiracy Case.—Just as we are going to press a letter has come to hand from Mr. N. Okuma, the Private Secretary to the Premier of Japan, Count Okuma, informing the Council that Baron In-chi-ho and the five other Koreans imprisoned in connection with the Korean conspiracy case have been granted a special pardon, and were released on February 13th. Judgment was delivered on March 20th, 1913, by which the penalty of ten years' penal servitude inflicted at the first hearing was reduced to one of six years. It is known how assiduously the World's Evangelical Alliance has laboured, in company with others, to obtain the pardon and release of Baron In-chi-ho and his friends. To all who have joined in prayer or otherwise on behalf of these our Korean fellow-Christians the news of their release will be learned with satisfaction.

Common Prayer.

For War-time.

LORD GOD OF HOSTS, our only Strength and Refuge, we come before Thee confessing our many sins and all our forgetfulness of Thee. Pardon, we beseech Thee, all our offences, and cleanse us from our sins. Forgive, if anything has been amiss in us in the causes which have led to this present War, and grant in Thine own good time victory, and the blessings of peace: through Jesus Christ our Lord. Amen.

Most merciful Father, we humbly beseech Thee, let Thy protecting care be over our Soldiers and Sailors who have now gone forth to fight the battles of their country, for the deliverance of the oppressed, and for the maintenance of justice. Comfort their families in their absence, and soothe all anxieties with Thine own consolations. Relieve the sufferings of the many that must inevitably suffer; and finally, we beseech Thee, hasten the time when wars shall cease, and the spirit of brotherhood and Godly love be established. Grant this, we beseech Thee, for the sake of our only Mediator and Saviour, Jesus Christ our Lord. Amen.

The Word, the World, and the Work.*

By Rev. W. Y. Fullerton.

We are met to talk about missions and to pray about missions. The missionary element in the Word of God is quite clear. How anyone can read the Bible without seeing that the Bible is a missionary book passes my comprehension. We begin with the fact that God made men of one blood. That all men came from one Adam shows that men are allied, and means that they have but one God, and can have but one Saviour. God chose the ancient people, but not for themselves. He brought them to their own country that He might put them in the centre of the earth and send His light out to the most remote ends of the world. The temple of Jerusalem was the great lamp-stand from which the light of God was to shine everywhere, and as they praised God in their temple, one of their familiar psalms began with these words: "God be merciful unto us, and bless us, and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations." It was true to the calling of their father Abraham when God said to him: "In thee shall all the families of the earth be blessed." When their prophets spoke their vision was world-wide. Take that prophecy concerning the great Servant of Jehovah, the Servant that never failed, the Lord Himself. "It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob and to restore the dispersed of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." When Jesus Christ Himself came He put the matter beyond dispute in that one pregnant word of His, the word which is inscribed on Livingstone's tomb in Westminster Abbey: "Other sheep I have which are not of this fold: them also I must bring." We are familiar with the great missionary commission at the end of our Lord's life before the Ascension, so I need not quote it, but I may remind you that Paul speaks of the mystery hidden from the ages, but revealed to His servants by the prophets. What was the mystery? It was "that the heathen should be fellow-heirs, and of the same body, and partakers of His promise by the gospel." We do not know the genius of our Christian faith unless we realise the universality of it. When the Lord is to be exalted as the Lamb on the throne, He is to be worshipped by those who come of every kingdom and tribe and nation. That is the Divine purpose running right through the Book. Some of those bits of Scripture that seem to be less important are now showing themselves apt to our time. We have seen this morning how the book of Esther fits into the circumstances of to-day. I suggest that another book, the book of Jonah, is just as timely. The great subject of the book is not a great fish, but a great vision. It is a vision of the prophets of Israel taking the Gospel to the heathen beyond; it is the great missionary book of the Bible: in fact, the whole Bible is a missionary book.

I advance to the second part of my subject—the World, that is to say, the World to-day. We are living in a new world. There came a day last August when the old world began to pass away and a new world to be made. What is the message of the world to-day to all Christian people? I think, first of all, we see that what we boasted in has failed us. Our civilisation and philosophy have proved inadequate. The world will never be saved by culture, whether German or English. We want something more. The world cries out for God, even for the living God. I am glad to think that the term "world empire" on behalf of any nation is gone for ever. There have been men during the history of the world who have tried to claim the whole known world as their own, but have failed and failed; and the last attempt, made by Germany, has failed too, thank God. He has assured us by His grace that Germany is not to win, that her dream of world empire has been dissipated. That is a

* Address given during the Universal Week of Prayer on Thursday, January 7th, 1915.

notable blessing that comes to us, and to Germany also.

Concerning all the nations of the world, God is dealing with them in a very remarkable way. Stephen Graham, who knows Russia perhaps better than any of us, says he was speaking to a great Russian at the beginning of the war, and asked him what was the meaning of it. "It is the Last Judgment," said he. "Everyone has been handed in his account. Now we have to square with Destiny. We must realise all our resources of will and faith and health, and put them in the front of our national life to save it." There is something in our New Testament about the Son of Man coming in His glory and gathering before Him all nations. I believe, of course, that refers to individual judgment, but I am going to suggest to you that there is a judgment of the nations as nations. It is the nation that "does it to the least of Christ's brethren" that is to be commended; and it is the nation that "does it not to the least of these Christ's brethren" that is to be condemned.

If you ask what is the great message of 1914 about the East, I think I can put it in a sentence, if I remind you of the difference between fifty-seven years before and fifty-seven years after. You cannot read your British history without seeing God in it. God has as truly blessed Britain as He blessed Israel, and as truly delivered Britain as Israel. I need only mention the Spanish Armada, which was as true a deliverance of our nation as the crossing of the Red Sea to the ancient people. Remember, too, how in one month, without our planning it, God put into one hand of this nation Canada, and into the other hand India. India tried to throw off the alliance with Britain 1857. They did what China tried to do forty-three years afterwards, to separate themselves altogether from the West. You know how greatly God delivered us in 1857. What is the temper of India in 1914, fifty-seven years afterwards? Instead of India asking to escape us, I see her soldiers coming to fight by our side in Flanders. That is the miracle of the years. It is all the greater miracle when you think that during that time the East discovered that in certain instances she could conquer the West. Abysinnia conquered Italy at Adowa; Japan beat Russia in Manchuria. There were not wanting those who told us that India had learned the lesson, and that she would soon cease to stand side by side of Britain. Instead of that, she is allied with us more than ever. Russia may go where she will, even to Constantinople, but she cannot go to India; and she knows it.

That is the world we are living in. The whole world has one destiny. God has been unfolding His plan, and the world, geographically one, calls for one Saviour: and there can only be one God and one Lord. John the Baptist sent to the Lord Jesus in a moment of despair, and said: "Art Thou He that should come, or do we look for *a second?*" I do not think John the Baptist doubted that the Lord Jesus came from God. He began to fancy that perhaps somebody else was needed to finish the work of Jesus. But "there is *no second name* given under heaven among men whereby we can be saved." No second is needed. Jesus' name is supreme. The faith of Jesus Christ is the only faith in all the history of the world that has ever gripped every nation. That is a prophecy written large, that the faith of Christ is destined to be the faith of the whole world.

I should like to set before you what has been a great help to my own mind. Instead of thinking of the great millions of the world, let me think that there are ten men only, and I am one of them. If I could get down to that I should see my relation to the other nine. If they were standing by me, there would be, first, the nominal Christian, then the Jew, then the Mohammedan. They are all monotheists, none of them Christian. Then there is the Hindu, then the Buddhist, then the Confucianist, then the Taoist, then the Shintoist, and then the Animist. These are the nine, and I am the tenth. If there was nobody else in the world, what would be my duty to these nine? To go and tell them of my Saviour! Is the duty any the less if you multiply the nine by millions? You have the Truth, and it is your duty to take it to them.

One of the saddest men in England today is Captain Adams, the captain of the trawler "Wee Laddie." He told us mornfully that when the "Formidable" sank in the Channel he was near enough to rescue all those five hundred men who were drowned; but when he saw the signals he did not understand them, and he took no

notice. It was not his business to take notice or to understand the signals. I do not criticise him; I speak of him with the utmost sympathy. But supposing he had not only attended to his trawling and fishing, but had taken an interest in things beyond the routine of his own calling and learned the signals, then he would have understood them and hasted to the rescue. As I say, I do not blame Captain Adams, but I think he must be a very sad man to have missed such an opportunity. But what about you? You know about your own parish work, and about your own Church and denomination, and your own duty to God. Do you also understand the signals of the perishing world? Do you known the cry of distress? Do you understand what the human heart needs, and what the whole world needs? When the world makes its signals of distress and you are near by, and you do not answer them, because you do not know their blood is upon you, you are not to be excused; you ought to know, the Church ought to know. The difficulty is to rouse the Church to its duty towards the world that is dying and calls for rescue. Its duty, remember. The cry of the world is a missionary cry.

If I advance to the third part of the subject, there is only this to be said about "the Work." Has not the work already done by Christ in the world shown that He is the adequate Saviour of all men, that He is able to meet the needs of all? That has been the work of the Church—to take the Gospel to the whole world. It is the work of the whole Church. I am utterly patriotic; I hope the Germans will be beaten so thoroughly that they will learn their folly for all time. But I recognise that there are thousands of my brethren in Christ amongst those who are going to be beaten. I am prepared to extend my Christian love to them even so far as to fight them, to fight them and to have done with it. The unity is not to be endlessly broken. The unity in Christ cannot be broken, because it is the unity of the Spirit. We shall be one again. If we are true to the essential things, and they true also, we shall meet again there.

I have been exceedingly stirred by the telegram that General Foch, on the French side, sent to General Joffre. He was faced by powerful German forces. When it looked as if the Crown Prince was about to overwhelm him, he telegraphed to General Joffre: "My left wing is being crushed, my right wing is being crushed; but I am hammering at the centre." He hammered away until he won the day. That is what the Church of Christ is to do. I look at the left wing, and it has been crushed. There are many who own Christ's name, and they have adopted a vain philosophy. They are the left wing. I look at the right wing, and it also has been crushed. They also bear Christ's name, but they have hidden the Truth in their ceremonies. The Evangelical Alliance stands in the centre. What are we to do? You say we shall be worsted because the right and left wings have been crushed. No. *Hammer away at the centre;* there Christ is, where is the Cross. The work that Christ has done, and is doing, by His grace is so magnificent that you may be sure the Prince of Hell will be beaten, and that the Prince of Glory shall reign over the whole world.

"From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things . . . and be killed, and be raised again on the third day." I pray you to consider if there is any theory of the meaning and power of the death of Jesus Christ which adequately explains this "*must*," except the one that He died a sacrifice for the sins of the world. On any other hypothesis of what His death meant, it is a surplusage, over and above His work; not adding much either to His teaching or to the beauty of His example, and having no absolute stringent necessity impressed upon it. There is one doctrine—that when He died He bore the sins of the whole world—which makes His death *a necessity*; and I ask you, is there any other doctrine which does? Beware of a Christianity which would not be impoverished if the Cross were struck out of it altogether.

—*Alexander McLaren, D.D. (from the "Foreign Field").*

The Reunion Outlook.

Notes and Comments.

The Bishop of Zanzibar and the Bishop of Hereford.

We have no special affection for the book entitled "Foundations," which we believe to contain erroneous ecclesiastical, Scriptural, and doctrinal teaching. The Bishop of Zanzibar is so deeply impressed by the modernism in one of its essays that he has issued a fulmination excommunicating the Bishop of Hereford because he has promoted the writer to a canonry in his cathedral. We know of no recent precedent for this action. It bears on its face a self-assertiveness and a certain despotic "we" which we had fondly believed had been abandoned by all Bishops of the Anglican communion. Dr. Weston was in such a hurry to issue his decree that he could not wait until peace had released his clergy from the hands of the enemy—for they work in German territory. The Bishop of Hereford replies with dignity to the attack of his young brother, and appeals for charity in his action towards men who have never been arraigned in any court for heresy. It is all strange and mediæval. The missionary Bishop is so impressed with the importance of his position, and is so certain of his ground, that he does not hesitate to level against the Bishop of Hereford language even stronger than he addressed to Bishops Willis and Peel. If outspokenness be a mark of honesty of purpose, then there is no more honourable Bishop than the Bishop of Zanzibar. No one questions his sincerity. He has, however, little balance of judgment, and he prefers to apply his own temperamental condemnations as part of the Church teaching, and to bind them on everyone over whom he has influence. We sympathise with him in his opinions on certain points, but we regret that even when he has a good case he spoils it by his uncharitable violence. When he has a bad case then he distorts the plain meaning of Christian charity into an indiscriminate attack on what is essentially Christian.

The Free Church Council.

Manchester entertained the Free Church Council under the presidency of Sir J. Compton-Rickett, its first lay chairman. The meetings were solemnised by the spectre of war which hung over all its proceedings, but the members looked beyond the blood-stained fields of Europe, and strove to discover the Divine mind and teaching applicable to the unprecedented crisis through which we are passing. By a strange coincidence the Lord Mayor of Manchester is a Roman Catholic, who welcomed the members and did not conceal his own convictions. He noticed that in some circles prayers for the dead are now openly advocated, and said that this was not always so. He saw in that fact an approach to his own Church. We have not discovered Free Church Council prayers for the dead. The Free Churches hold by scriptural teaching on that subject, and are unwilling to introduce into public worship petitions for which no sanction is to be found in the Word of God. The Dean of Manchester offered the members a warm welcome in the Cathedral, and his welcome was heartily responded to by the President and Dr. Horton. The lesson at the service was read by the Rev. F. Luke Wiseman, and a spirit of union prevailed when all joined in a solemn service for intercession in connection with the war. This is a new departure in the way of official welcome. It is a recognition by the Church that those who are divided from it on points of ecclesiastical discipline and government are yet brethren in Christ. No one with an ounce of Christian charity can think otherwise, but it is a striking sign of the times to see practically all the members of the Council praying in the Anglican Cathedral at a service led by a Bishop-Dean. Bishop Welldon did the right thing, and did it with all his heart. The Council also acted christianly in accepting his invitation. Is it not a sad

reflection on the past to think that the pressure of a great war was needed to bring about action that can only be described as in accord with common elementary Christianity? That it has done so is a cause for thankfulness.

A Great Sermon. At the Free Church Council the members were privileged to hear from Dr. F. Luke Wiseman words that went straight to the centre of things. His conception of the Church is "the Kingdom of the family. Christianity is a great brotherhood. . . . . If I have just got to be a brother to everybody—because brotherhood does not mean that I am to be brothered, but I am to brother—I fancy that, after all, being an Englishman, I shall have to be born anew to enter into the family, to receive the spirit of adoption. But, brethren, what about the Kingdom? What message has Jesus Christ to the Free Churches to-day with reference to the coming age? 'Except a man be born anew he cannot see the Kingdom of God.' It is a matter of being born. You don't like what I am saying, but I stand to my point. Jesus is saying to Nicodemus, 'Nicodemus, I want to tell you that you are "looking forward"—that you have perception to see signs. But, Nicodemus, remember that for entrance into the Kingdom, and for seeing the Kingdom, the only way to see it and to enter it is to be born anew.' The man who will face up when Jesus is crucified is the man who is born into the resurrection Kingdom." We are surprised to read that his audience did not like elementary truths. Surely the whole New Testament conception of Christianity centres for the individual in the new birth. Conversion is not a word only. It is a word describing a definite attitude of the soul brought about by reception into the Kingdom of God by living faith and penitent trust in the promises of the Gospel. Unless men are born anew they cannot see the Kingdom. Unless they have the spirit of adoption they cannot cry, "Abba, Father." All this seems so elementary for those who are loyal to the Gospel that it is passing strange that a representative gathering of Free Church ministers should not accept it as fundamental. It is well to be reminded of fundamentals, and to ask ourselves, "Do we really believe them?"

Are we Pharisees? An able and devout writer in a pamphlet entitled "Pharisaism and the War" says that as we are united in denouncing German wickedness, there is a grave danger that "Pharisaism should become more deeply engrained into the English character than it was before." Now, Pharisaism is the sin of self-complacency which gives birth to the hypocrisy of thanking God that we are not as other men, and going about our business just the same as the men whom we slight as publicans. Pharisaism, as seen in the New Testament, is a system of pretence and of pious observances that have no inner spirit or life behind them. In connection with the war and our conscientious conviction that we are unwillingly but necessarily involved in it, there can be no doubt whatever that the great mass of British Christians are as convinced as they are of their own existence that the war is just and righteous, and a great contest on our part for ideals that are truly Christian. For them, sooner than adopt the methods of barbarism shown in Belgium and on the high seas, they would rather perish or leave the country that would be ruled by men who would put them into practice. It is very easy to say that we must cease to regard ourselves as God's debt collectors in face of our indebtedness to Him. Like all high-sounding generalities, there is truth in the phrase, but it is radically false when applied to us as a nation, which has in trust certain ideals—Christian in essence—which for the sake of mankind command us to see that they be not lost sight of in the government of the world. We share a debt to God, the debt of obligation, and that debt makes it obligatory upon us to do all in our power to stamp out injustice, cruelty, and barbarism. It also calls upon us, when we have sworn to our own hurt not to disappoint, to be true to our word, and to act as true trustees of the interests of the peoples entrusted to our Government. To be true to duty is not to be pharisaical. Pharisaism professes a theoretical regard for duty and a practical neglect thereof. As long as we do what is right and suffer for our performance of a sacred trust we cannot be Pharisees.

Revision of the Prayer Book.

No one can read the Evangelical organs of Church opinion without seeing that Evangelical Churchmen are deeply concerned by the proposals to revise the Prayer Book now under the consideration of Convocation, which is the legal parliament of the Church. Rightly or wrongly, they believe that these proposals involve doctrinal considerations of the greatest importance, and imply a return to Roman doctrine, rejected by the Church of England at the time of the Reformation. Dean Wace has eloquently pointed out that the three main changes in connection with the Communion Office assimilate the Church doctrine to that of Rome. They sanction the legal use of vestments that are identical with those of the Church of Rome; they so alter the arrangement of the prayers in the Communion Service as to imply the Sacrifice of the Mass, and they sanction the reservation of the Sacrament, which carries with it the grave danger of the adoration of the consecrated bread and wine. We do not wonder that Evangelicals are made anxious, for they see signs of the authorisation of doctrine that is, root and branch, opposed to that for which the martyr bishops died, and a return to the teaching and practice of the mediæval Church. A strong plea is being made for the postponement of the consideration of the entire subject until peace has been signed and more normal times return. When it is remembered that the Archbishop of Canterbury delayed the publication of his decision on the Kikuyu controversy because he thought that the times are not of such a character as to warrant his giving utterance to a decision on a matter that had excited acute controversy, surely Evangelical Churchmen may claim the privilege of not being asked to face a struggle which places in the arena of strife what they believe to be the fundamental Evangelical character of their Church. It will be a serious evil if we are to find Christian people engaged in a severe controversy when the nation is passing through a great crisis.

Sunday Labour.

Possibly never before in the history of England was there so much Sunday labour as there is in every department of activity associated with the war. At last responsible men are learning that Sunday work does not pay, and that when men work seven days a week their output is far inferior in quality and quantity to that produced under normal circumstances. The Divine Law cannot be broken with impunity, and the nation has gained nothing from the vast amount of unnecessary Sunday occupation that has become the rule. No fewer than two new Sunday papers have been published, and their circulation runs into millions. It is not too much to say that the vast majority of those who take in a daily paper now subscribe to a Sunday paper. This shows a striking change in the temper of our people. When a great London paper announced its intention of publishing a Sunday edition, the writer communicated with one of its proprietors, an old college friend, who occupies a high position in public life. He replied: "I thought you were wiser than you are. Do you not know that the working man now spends his Sundays reading what he had much better not read. We intend to give him something clean and healthy." The argument may be specious. It is not convincing. If there were "no money in it" the Sunday paper would cease to be, and we would not find the difference between the Lord's Day and week days in process of being obliterated. It is easy to say, "Monday's paper is prepared on Sunday, Sunday's paper on Saturday." The real ground of hostility to Sunday papers is the buying and selling, the large numbers employed in distribution, the secularising of a day consecrated by Divine command to rest and worship. If Christian people "guard their Sundays" it will be found that their influence will permeate society in many directions. They must not despair; they must earn the wages of going on with the work of God, and by so doing they will advance His Kingdom and recover Sunday for the people.

The Lure of Drink.

Suddenly the nation has recognised that we are fighting three enemies, Germany, Austria, and Drink, and the greatest of these is Drink. All classes see that full efficiency can only be attained by total abstinence. Employers and the trade union leaders have come to like conclusions, and the Government will have public opinion behind it in taking stern and drastic

measures to stamp out the irregularities of labour which have their origin in the indulgence in intoxicating drink. It is a fact that whenever there is a boom in any branch of industry there is an increase in the consumption of intoxicants. This is due to a twofold cause—the possession of more money and the desire of the men to obtain a "fillip" in their work. Now we realise that drink is an evil to the State when the State needs the best that every man can give. Russia has suppressed the sale of vodka, France that of absinthe, and the people are glad that they are deprived of those enemies that steal away their brains and deprive them of physical energy. Many years ago an Archbishop startled England by saying that he would sooner see England free than sober. He meant that the restraint upon liberty is a greater evil than any benefit that can ensure from compulsory sobriety. We are all compulsorily honest in the sense that if we thieve we go to jail, and at a time of national strain it is the clear duty of every one to do nothing that can either deprive himself or his neighbour of the full efficiency of the service he is bound to render to the State. We are convinced that when men feel themselves better without strong drink, many of them will become permanent voluntary abstainers. The cause of temperance is obtaining during war time victories that have been prepared for in time of peace. We are aware that in France and Russia in recent years total abstinence from spirituous drink has been widely and effectively advocated. Here, too, we have had years of education in the blessings of total abstinence. This has prepared the way for the acceptance of proposals that would have been deemed impossible last July.

The Return of Dr. Campbell Morgan. We rejoice that the honoured minister of Westminster Chapel once more occupies his pulpit. During his illness our prayers were with him, and we eagerly looked for the good news that the disease had spent its strength and that he would soon be among his people. The whole Church owes a debt to Dr. Campbell Morgan. There are preachers more academically scholarly, there are greater masters of phrases and of oratorical purple patches. He holds, however, a place of his own as a prophet who learns from God, and in simple language passes on to others the faith that has made him wise unto salvation. He has accomplished the impossible. He has made Westminster Chapel what no one ever expected to see it, and he has done it by straightforward Biblical teaching and by unflinching attachment to fundamental Christianity. He has taught us to open the Scriptures to ourselves and has shown us the way to garner its treasures. His sermon on "By these things men live" proves that he continues his old-time ministry. There is the same note of restful activity, but there is also the sense of the increasingly near presence of God through his weakness. He said: "One of the first and supreme values of affliction is that it frees the soul from conventionality, enables it to realise things as they are; and this compels it to speak with absolute freedom in the presence of God. Oh, how terrifically conventional we too often are in our praying! One of the pains of coming back to proper life is the drift back into conventionality of speech and the ceasing 'to chatter' in the Divine presence." By chattering he meant the unrestrained, whole-hearted, soul-compelled intercourse with God by the man who is alone in His presence, conscious of his own weakness and of the Divine Fatherly Strength. We pray that Dr. Campbell Morgan will be spared for many years to the Church militant here on earth.

Mildmay. This year the Mildmay Conference will not be held. The war and internal difficulties prevent the annual re-union that has been so richly blessed in the past, and will we trust be revived in happier days when the nation is free from the strain and stress of war. Chief among those difficulties are the question of finance and the resignation of Captain and Mrs. Tottenham, who, after ten years' faithful service, find themselves compelled to resign their posts as Superintendent of the Conference Hall and Directress of the women's work. Captain and Mrs. Tottenham leave behind them memories of earnest service and ceaseless efforts to extend the usefulness of the institutions that owed their foundation to the Rev. W. and Mrs. Pennefather. Loyal to Scriptural Christianity and the ideals of Christian union as taught in the New Testament, they did their utmost to increase

the usefulness of Mildmay when newer forms of activity were attracting attention. Their interest in Mildmay continues, and the Trustees are taking counsel with friends concerning certain proposed changes and expansions of the work. Suggestions have been made by Mrs. Tottenham for the development of the work on the deaconess side, and she is prepared to do her part in carrying them out. Prayer is asked for during this trying time of transition, and we know that many who have received blessing at Mildmay, and have been brought in touch with its spirit, will unite in asking God that those responsible may be rightly guided to make choice of fit successors to those who have resigned, and to bless the work of the Conference Hall and its institutions.

Welsh Disestablishment. There is a general feeling of relief that an arrangement has been come to that removes from the minds of many saints a feeling that the Church of England in Wales had suffered unfairly in consequence of the way in which the Disestablishment question had been treated. It is not for us to pronounce any opinion on the merits or demerits of a question that has done much to alienate into separate camps some of the best Christians in the United Kingdom. Men felt their consciences outraged and their convictions had been touched in sore spots. We see the strength and perhaps also a little of the weakness of the arguments on both sides. We would say, "Sirs, ye are brethren. Settle your quarrel in a Christian spirit, and in a way that will leave no rankling wounds to fester." As the Government Suspensory Bill has been accepted by many distinguished Nonconformist leaders, it cannot be considered unfair to them and to their principles, and it really seems to centre in the matter of giving a little less or more money to the Church in consequence of the universal dislocation caused everywhere by the war. We sincerely hope that during the reign of the truce combatants on both sides will endeavour to spend a little time studying the case for the other side. We have no doubt as to the Christian motives that actuate the spiritual leaders, but we think that their words often show that they arrive at conclusions through the study of partial views. Both sides are convinced that the policy they advocate is spiritually the best for Wales. Both cannot be right, and if it be in any way possible before the day appointed for Disestablishment arrives for them to think more kindly of one another, great benefit will be done to Wales and to the whole kingdom. Anything like permanent soreness will be a great obstacle to that Christian unity which should lie very close to the heart of all who live and work for our common Master. May God give us all His gift of charity.

A National Mission. The effort to have a mission in every parish this Lent has failed in the Church of England. The attendances at special services have not been uniformly good, and many of the most earnest parish clergymen confess with sorrow that they see no signs of a spiritual revival among their people. Fortunately, this is not the case universally. Many earnest men in connection with all the Evangelical Churches feel the need for some great forward movement that will reach the masses, and in the midst of the great crisis lead their thoughts to God and salvation. They see that the nation is in judgment, that God is speaking to it with emphasis, and teaching it lessons that ought to lead to the foot of the Cross. Has our national Christendom responded to the opportunity? Has the voice of the Church of Christ been the voice of Christ calling the weary and heavy laden to Him with a clear-sounding message, centred on the things that remain unshaken amid the clash of arms and the cries of war? We cannot say that it has. There has not been a real awakening to its responsibility and an assertion of its high privilege to bring Christ to the people. We are living in epoch-making times. We hear much of Churches, as if Churches were everything, and not much about salvation. The old Gospel message preached by Wesley and Whitfield saved England from the horrors of the French revolution and led to the great Evangelical Revival. To-day there is no such spirit abroad. There is a loss of that sense of sin which alone humiliates and makes men seek pardon. Conventional religion has become too respectable to admit that those who accept it ever were real sinners in need of a Saviour. Our Lord came to save from sin. His name heralded the fact—His life proved it, and His death

atoned for sin. Those who profess and call themselves Christian have no claim to the title unless they follow the teaching and live the life of Him they profess to serve. We shall never see a national mission conducted with power until pulpit and pew return to Bible teaching on sin and salvation.

British Brahmaism. We are living in strange times. When a great scholar, lately deceased, could describe himself as a Brahmin and an Anglican we may too readily put his statement down to a loss of the sense of the fitness of things. There is, however, a movement abroad in England and America for the inculcation of Eastern religious ideals among those who are attached to the Christian faith. The whole teaching of Hinduism is robbed of its grossness and put forward as a doctrine of union with God and a life of self-denying submission to rules. In India itself there is a movement, supported by a considerable number, that advocates a form of Hinduism that is described as Puritanical, and this movement has been depicted at length by a man of considerable literary ability. It is commended to English readers by a well-known sociologist, who says it may possibly prove to be "the most important religious movement in the whole of India. I have been much impressed by what little I have seen of the movement. It has attracted a large percentage of the minor civil servants, schoolmasters, local pleaders, medical practitioners, and other active citizens belonging to the modern movement. One British official told me that 90 per cent. of his Indian subordinates were in its ranks." It is bitterly anti-Christian, and yet some missionaries believe that it will be absorbed into Christianity! The wiser missionaries, however, see in it a menace not only to Christianity, but also to the British rule. We cannot understand how English Christians at home and abroad can look with sympathy upon movements of this description. There can be no alliance between the ultimate ideals of God held by Hindus and Christians. We find at home those who accept Eastern religious opinions turn their backs upon Christ, and we venture to say that when missionaries are more anxious to discover points of contact between the false and the true, than to proclaim the universality of the Christian faith, they are in danger of sacrificing their mission to subordinate ends.

The "Ne Temere Decree" and Roman Catholic Marriages. We hear very little of the "Ne Temere Decree," but there is testimony that it is being quietly worked in England and Wales. The marriage returns of the Registrar-General are about the only true index to the position of Roman Catholics in this country. From 1891 to 1908 the proportion of Roman Catholic marriages to all other marriages in England and Wales varied from 40 to 42 per thousand. By Roman Catholic marriages is meant marriages solemnised in Roman Catholic churches. Since 1908 both contracting parties in such marriages must be Roman Catholics, and no Roman Catholic is considered married unless married in a Roman Catholic chapel. In 1908 the proportion of Roman Catholic marriages was 41 per thousand; in 1909 and 1910 it was 42. In 1911, 1912, and 1913 it was 44, 45, and 47 per thousand. Nothing in the growth of Roman Catholicism warrants this increase. It is the result of the silent pressure of Roman Catholic ecclesiastics on those who contract marriages which are solemnised between people one of whom previous to marriage was a non-Roman Catholic. The facts speak for themselves, and are in accord with the many communications that reach those interested in the working of the marriage laws. They show very clearly that the pressure anticipated by Protestants is being steadily exercised for the aggrandisement of Rome, and prove the quiet absorption of Protestants by means of mixed marriages. We hear very little of the character of the pressure or of the methods adopted to make it effective. We know from published facts that those who have braved the wrath of ecclesiastics have had to suffer, and to suffer greatly, for their conscientious convictions. This is not the time to attempt to secure legislation that will not permit the Church of Rome to place itself above the laws of the State, but it is well that the Christian public should be aware that, whatever Protestants may think, the Church of Rome, with its secular policy of surrendering nothing, is working the decree in England and Wales as well as in Ireland.

Is the Church of England Progressing?

All Christian men ought to be interested in the position of all the branches of the Church of Christ in this land. The Church of England is the largest, and every year students turn to its Year Book for instruction. We confess that we are not much impressed by the growth of voluntary contributions by nearly 4 per cent., because the year Easter to Easter varied from 350 to 385 days, and although all the sums are not governed by that basis, many of them are. The same argument applies to the growth in the number of baptisms, which increased in almost similar proportion, whereas they ought to have increased by 10 per cent. The number of Easter communicants is more cheering, as there was a welcome increase of 4 per cent. On the other hand, there are small decreases in numbers of Sunday-school scholars and of confirmation candidates. Practically the number of Easter communicants is the number of those confirmed during the preceding ten years, and as the average life of a communicant is at least forty years after confirmation, a very great leakage is evident. Not half the baptised are subsequently confirmed. Of course many die before reaching "years of discretion"; but even taking into consideration this fact, the figures are most unsatisfactory from every point of view. The Church is not holding its people. When, at the very lowest computation, the losses between baptism and confirmation are 40 per cent. of those who reach confirmation age, and only one-fourth of the confirmees remain communicants, there is weakness that is terribly disconcerting. Is it that preparation for confirmation is not thorough, or that the rite is administered more or less as a customary obligation on children of a certain age, or is there something in the fact that children are being confirmed too young? The whole subject deserves consideration, and no one can impartially study the Church statistics, and for that matter Free Church statistics, without a feeling of deep anxiety as to the future.

War-Time Hymn.

By the Bishop of Durham.

In war's grim Passion-tide we lift our eyes
To Him who fell, self-given, that we might rise.

O man, for whom eternal Heaven
  Was moved of old, to set thee free,
And God took manhood, and was given
  By His sheer love to die for thee—

To die unfathomable death,
  To traverse shades and deeps unknown,
That thou might'st breathe immortal breath,
  And see His face, and share His throne;

Thou for whose life He shook the grave,
  And underfoot its demon cast,
Intent to win thee, and to have
  His creature all His own at last;

To-day draw nigh, as ne'er before;
  Consider, contemplate the Lamb;
Thy heart surrender; love, adore,
  The great self-sacrificed I Am.

Begin to-day in act and thought
  To live life whole, a Christian man,
Whom his own suffering God has bought;
  God's love his law, God's will his plan;

Who sees with joy his years and hours,
  With all their happenings, hallowed all;
Who serves his kind with ransomed powers;
  Who, praising, trusting, cannot fall;

Who finds a settled, strange repose
  'Mid shocks and ruins, tears and wrongs;
Knows all is well, for Christ he knows,
  To Christ, who died and lives, belongs.

(By kind permission of the Author, and the *Daily Mail*.) HANDLEY DUNELM.

These verses may be sung to the tune "Melcombe." "Hursley" and "Pentecost" are alternative tunes.

World Missions and Unity.

Notes and Reviews.

"The International Review of Missions."

We are glad that the "I.R.M." is becoming more readable to the ordinary person interested in the progress of missions. We have noticed lately in many quarters a tendency to devote so much attention to the mechanism of Christian missions and the ethnology and folk-lore of the people among whom missionaries work, that sight is lost of the definitely spiritual work. Mr. Oldham has avoided this danger in the April number of the magazine he conducts with such marked ability. He has articles discussing the race problem in South Africa, Missionary Intercession and the Crisis, as well as questions connected with home work and literature in the mission field. One article has a special interest to all who wish to see how the war affects missionary work. The character and extent of continental missions are described. We learn that there are more than 1,200 male and 400 single women German missionaries, surrounded by a Christian community of about 700,000. There are 95 men and 28 women French missionaries, who minister to 220,000 souls. These figures are a slight index of the effect the war has on mission work. Supplies are cut off from the majority of German workers, and we learn from independent sources that the war has had a very serious influence on the supply of funds to French missionary enterprise.

Persian Missions.

Henry Martyn was the pioneer Bishop of Persia. Robert Bruce, fifty-seven years after, came to Julfa to revise Martyn's Persian New Testament. Martyn died in 1812; Bruce in 1915. Now Bishop Stileman shepherds the flocks Martyn died before seeing, and continues the great work of the Irishman Bruce. The ground is hard to break; the forces of Moslem fanaticism are strong and aggressive, and we confess we were gladly surprised to read that in Ispahan on Christmas Day there were 780 men and women in church, and an overflow service had to be held for 180 women. An atmosphere favourable to Christianity is being created, and in the proper time God will grant the increase to the faithful seed-sowing by Churchmen and Presbyterians among the Moslems, and by the London Jews Society among the Jews. Bahaism is propagated, but it is now evidently looked upon with toleration, whereas in the past it was persecuted. Christianity in Persia is to-day emerging from its early stage of persecuted weakness in the eyes of the people, into a position that commands attention by its high morality and message of salvation.

Sowing of Tares.

Very little is said of many efforts made by rich American corporations in the dissemination of false teaching under the name of Christianity. We have met in many places Russellism and Seventh Day Adventism. Silence is generally observed as to their propaganda. It is well, however, that facts should be known, and in a recent article the well-known African Presbyterian, the Rev. Donald Fraser, writes: "The Americans have paid numbers of characterless lads to go through the land with their new doctrines. At first they seem to meet with good success, especially where the refrain to their sermon was, 'No hell, no taxation, freedom from European control.' I fancy these are not part of the authorised creed, but they are the most easily understood and most popular doctrines of the native preachers." He says the converts turn out to be giddy, unstable lads and girls and evil livers under Church censure. "The preachers, too, were nearly all lads who had been disciplined and suspended for immoral conduct, others were educated lads with a prison record." Needless to say the moral consequences of the teaching are disastrous. "Without guidance from their American leaders this crude and ignorant body has degenerated until it has

become a scandal even to the heathen." It is bad enough to have heresy of this type propagated in Christian lands. It is an unspeakable shame for any body of responsible men to be sponsors for it, and its spread—either in its pure form or corrupted attractiveness among primitive peoples. We are glad that Mr. Fraser has spoken out. There is need for frankness as well as unwillingness to appear to reflect on any body of "missionaries."

The War and Missionary Funds. We have now passed into the domain of experience, and yet the experience of eight months cannot be considered a strong foundation for confident prophecy on the effects of the most terrible war the world has ever seen. The Societies have great cause for thankfulness. Expenditure has been kept down to a minimum. The Lord's people have responded to the call of duty, and although it will probably be found that new friends are not numerous, old supporters have denied themselves to supply the urgent needs of the foreign field. When the historian of the future writes, he will find pathetic letters telling of concealed sacrifices, eagerness to help "while any money is left," and earnest, devoted prayer silently offered in many thousands of homes. It must be remembered that the full effect of taxation has not yet been felt, and that no one can tell how long the war will last. The Continental Societies have suffered more than those of Great Britain and America. It is gratifying to know that the British missionaries in India have won the gratitude of German missionary headquarters by their fraternal help to German missionaries in distress. This is as it should be. The claims of Christ demand brotherly kindness at such a time.

The War and Indian Christians. Mr. H. P. K. Skipton, who before working as a Missionary Secretary in England was engaged in Indian Government service, anticipates that one result of the war in India will be to set Christians thinking whether a United Church of India is not within the bounds of immediate possibility. The Church of Rome will lie outside any such union, for it knows no compromise. The Roman Church, too, is officered almost wholly by non-British leaders, among whom are many German Jesuits. In the development of the future there ought to be, he says, a rigid detachment from the ecclesiastical controversies of Europe, in which the Indian "has, and can have, but little interest." We are aware that some Indian Christian communities are self-supporting, and send out their own missionaries. The great majority, however, are, and will be for many years, dependent on extra-Indian aid, and unless there is a spirit of co-operation at home there will not be union in the field. From every branch of missionary work there is striking evidence of an Evangelical Alliance spirit at work. Unity is being sought in Christ; and where men realise this unity to exist in devotion to the Great Head of the Church, a desire for closer union manifests itself. "Kikuyu" came into public notoriety through the exclusive claims of a mediævally minded ecclesiastic. Kikuyu, however, represents a movement that cannot be stopped by men who fail to see that life is more than organisation, and living souls are of more value than a mechanical framework.

American Missionary Funds. The United States stands outside the war, but it is affected financially by the European struggle, and has gone through what is known as "a bad time." We are thankful that, in spite of these adverse circumstances, marked advance in missionary contributions is recorded. No smaller a sum than 17,168,000 dollars were devoted to foreign work. This means an advance of one million dollars on the preceding year, and is nearly three times as much as the contribution of thirteen years ago. This is stupendous, but our American brethren are accustomed to make progress at a lightning rate which astonishes us. In 1904 there were 5,489 Protestant missionaries sent out from the States at work in the foreign field; to-day there are 10,000. We thank God and take courage when we think of the rising wave of missionary enthusiasm in the New World which is setting us an example. Of course, advance is much easier from a base which represents only a small part of what could be done if the Churches were in earnest, but when all allowance is made for past backwardness, there is something inspiring in the figures we have quoted.

Disunion in Japan. We regret to observe that the Episcopal Missions in Japan are standing outside the great three years' evangelistic effort being made in the Eastern Empire. Their policy of isolation has not been welcomed by all their people, and several of the most influential Episcopalian Japanese Christians are openly taking a stand against the ecclesiastical isolation desired to be imposed on them by their Bishop. There is no use closing our eyes to the facts. Certain theories of Apostolical Succession kill all hope of united work. They are not to be found in the New Testament, and are foreign to the whole conception of the Primitive Church. Elevated into a dogma of primary importance, they so grip the minds of those that hold them that they narrow their hearts and keep them apart, even in the presence of paganism, from those who are serving God and leading men to His Son for the salvation of their souls.

South American Problems. We do not wish in any way to re-open the question of the rightness or wrongness of the Edinburgh Conference decision to exclude Roman Catholic lands from the sphere of its consideration. Our opinion is well known. It is now a settled policy among American Evangelicals that Roman Catholic countries have a pressing claim on their attention. *The Missionary Review of the World* says: "The Edinburgh Conference, for reasons that seemed sufficient to the General Committee, omitted from their programme the work in Roman Catholic and Greek Catholic countries. This was due in part to the desire to win the co-operation of members of the Anglican Church, and in part to the fact that many of the problems in these mission fields are unique, and the questions to be considered in connection with non-Christian countries were large enough to occupy the undivided attention of the Conference." Our American brethren think that the decision may have been a blessing in disguise, for it has succeeded in focussing on those lands an amount of attention which might otherwise have been lost. Next year it is proposed to hold a Latin-American Conference, at which the needs of the neglected continent will be fully discussed. We hope that an opportunity will be given to representatives of South American missionary work in this country to attend the Conference. We have indeed reason to believe that this is the case, and trust that the invitation will be cordially accepted.

America's Work for the Latins. It is well to fix attention on Mexico, Cuba, and the Philippine Islands as three spheres of Evangelical activity in Roman Catholic surroundings. Mexico is in revolution. The scenes, alas! only too familiar to us in Belgium have been to some extent enacted there. It is very sad to know that the soldiers have attacked ministers of religion and nuns. All these acts have been reprobated by the Protestant missionaries, who say "that the Mexican people as a whole have never had a chance." This after four hundred years of Roman Catholic domination! Superstition, degradation, and idolatry prevail, and this is the evil that must be fought and overcome. In Cuba there are to-day 700 teachers in Sunday schools, and on every Sunday 300 pulpits are filled by men with the message of salvation. There are nearly 11,000 Church members, and the membership has increased by 100 per cent. in the last six years. In the Philippine Islands, with one exception, all the missionary agents have determined to unite their efforts, and as far as possible sink denominational differences in the face of the great work before them. In England we are apt to forget the importance of American leadership in missionary work, but all who have practical acquaintance with what God has wrought by them know that in the field they have much to teach us. When the Churches of the States undertake seriously and unitedly, as they are about to do, the work for God and His Truth in the Latin lands, we may rest assured great progress will be made. Have not we as British Evangelicals something to reproach ourselves for our neglect of our brethren struggling in our own Continent?

C.M.S. House. We congratulate the Church Missionary Society on being so well provided for in their enlarged and improved house. We are glad that the Society has not abandoned its historic home, and pray that the glory of the new house will be greater than that of the old. We believe that it will as long as

the Society is true to its Evangelical constitution and faithful to its high privilege of witnessing to the Faith of the Gospel in its scriptural simplicity among the nations of the earth.

Missions in Turkey. The compulsory entrance of the Turks, through German pressure, into the great war brought for our American brethren a number of grave problems. American missions have property in Turkey to the value of £7,500,000. No less than £140,000 a year is expended in support of missions in the only land openly constitutionally Mohammedan where Christian missions work. Most of our British missionary enterprise is concentrated in Palestine, and the workers have been brought safely home. Our American brethren still remain at their posts. They have had many trying experiences through inability to obtain money for their daily subsistence. By the help of American business institutions, and by availing themselves of the necessity of the Mohammedan endowments, which could not otherwise transfer funds to Constantinople, a financial situation of exceptional acuteness was solved. The wisest missionaries report that the war has revealed to Turkish Mohammedans their internal lack of unity, and that it is one thing to proclaim a holy war and another thing to carry it through. Turkey sees herself isolated from the Mohammedan world, and the Turks in their hour of need have turned to Christian missionaries for medical help for soldiers as well as for civilians. Even in Smyrna no attempt has been made to disturb the Christian schools, owing to the high esteem in which they are held by the civil Governor. Christian character inevitably wins the admiration of honest men, no matter what their creeds may be.

To the Followers of Christ among the Belligerent Nations.

"Unum Corpus sumus in Christo."

In Christ we all are one—we who believe,
And worship Him as LORD—and shall this War,
Wherever lies the blame, make us forget
That bless'd relationship? Shall gods like Thor,
And Mars, control our hearts to such extent
That Christ, in us, shall be o'erthrown? Oh, say!
If hated, shall we give back hate for hate?
If wronged, shall we with bitterness repay?
And so, because men's passions rage, let love
And all the highest duties be forgot;
Discard the very things Christ values most,
And speak and act, as though we knew Him not?

Nay, God forbid! For we His children are—
His equal children, brothers all, in Christ.
And Christ hath said: "As God is perfect, so
Be ye, His children." Would it had sufficed—
His teaching so divine! And that we each
Had seen and clung to—years back—once for all—
His purpose and His will, and lived our lives
In deeper heart obedience to His call!

Too late, is it? Nay, nay! With broken heart
And flooded eyes—that dare not look above,
Let us, confessing, smite upon our breast,
And cry for grace that we may learn to love!

April 15th, 1915. H. J. PRICE.

Professor Ramsay and the Trustworthiness of the New Testament.*

PROFESSOR RIDGEWAY in his epoch-marking book on the "Early Age of Greece" writes: "The archæologists on their side have given but scant heed to the literary traditions, while the classical scholars have treated the archæological facts with even less respect than they frequently show for the statements of the ancient writers." The spade, the wider knowledge of old-time sites, and a better historical perspective are yearly combining to give us a truer sense of the value of documents that have come down to us from the past. We are passing from the age of scepticism to that of common sense. Scholars no longer pride themselves on disbelieving all the documentary evidence and ingeniously constructing history on *a priori* grounds. Ancient historians are coming back to their own, and in every department of the study of the past the testimony of monuments is doing much to confirm the narratives of those who recorded on more perishable material events of importance.

The New Testament is the most influential book that has ever been written. It contains the life story and teaching of Him who has been regarded by Christendom as the Saviour of mankind. Outside its pages there is no authentic account of what He did and said. Its authority was unquestioned by Christendom until men began to think that as it contained the account of supernatural events it could not be considered trustworthy! We have all read the ingenious theories and the special pleadings that throw doubt upon its contents, and thirty years ago it was considered to be a proof of "up-to-dateness" when theological students adopted "tendency" theories and drew a clear line of discrimination between the fact and comment—the poetic setting and the plain prose of the narrative. The contribution of St. Paul to the development of Christianity could not be denied, and we laboured patiently through his writings in our effort to reconstruct the environment in which our Lord lived and to obtain the content of His teaching.

To-day the situation has changed. Even in Germany the critics are retracing their steps, and Harnack has devoted a series of works to prove that, after all, the Gospel narratives and the Acts of the Apostles contain true history. True, he does his utmost to discount the miraculous and by critical *tours de force* to establish the contention that awkward passages which carry with them the inevitable conclusion that our Lord was truly God are the fruit of later thought working on simpler material. He is the victim of his own prepossessions, and quite honestly, but impossibly, he maintains conclusions that offend impartial reason, and are out of keeping with the general line of thought he adopts. As time passes we expect to see even a greater reaction against the prevailing theories that stand for scholarship in the *Encyclopædia Biblica*. We are standing to-day where the first century Church stood, and although our methods of testing are more complicated, we are getting to understand that the writers of the New Testament were men of high character, who were in a position to know and record faithfully the facts that are found in their pages. The man who holds the opposite view can no longer claim to speak the last word of scholarship; he is hopelessly behind the times, for he is attached to theories that have been exploded and to a point of view that is unhistorical.

We owe to one man especially the new conception of the writings of St. Luke. Sir William Ramsay, working as a classical student intent on the solution of archæological problems, unexpectedly awoke to the fact that the best authority on the life and times of the first century was in everybody's hands. He had been taught to look with the contempt of conscious superiority on the writings of St. Luke. He had been trained to believe that his history was inaccurate and his work an adaptation of the ignorance of the late second century to the unknown conditions of the first. In fact, to find a statement in St. Luke was to discover something to be avoided as a certain source of misconception and a "will o' the wisp" that was sure to lead an investigator into a quagmire. In his own words, "The writer of the Acts object was not to present a trustworthy picture of facts in the period about A.D. 50, but to produce a certain effect on his own time by setting forth a carefully coloured account of events and persons

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* "The Bearing of Recent Discovery on the Trustworthiness of the New Testament." By Sir Wm. Ramsay, D.C.L. (London: Hodder & Stoughton. 12s.)

of that older period. He wrote for his contemporaries, and not for truth." In other words, the writer was a consciously dishonest man who, in a work of fiction, endeavoured to gain credit as a historian. There is no escaping this conclusion. Students found a difficulty in accepting the special pleading of those who maintained that the Gospel narratives were untrue in fact, but in spirit they were true. No wonder faith grew dim. There was something wrong somewhere; but when the scholars of the world appeared to be in agreement, the ordinary Christian could not retort in scholarly fashion. Sir William Ramsay was faced by facts. He endeavoured to obtain light on the facts that he met in the land traversed by St. Paul, and to his great surprise he found that the best *vade mecum* he possessed as a guide to the conditions of life was the despised Acts of the Apostles. He first made the discovery in discussing the geographical position of Lycaonia, and from the flight of Paul and Barnabas across the frontier (Acts xiv. 6), he set out on a series of investigations that have convinced him of the honesty, trustworthiness, and historical eminence of St. Luke. In a series of invaluable volumes he has given us the results of his researches, and the Christian Church owes him a debt of gratitude for splendid work ably and straightforwardly carried through.

His last work, "The Bearing of Recent Discoveries on the Trustworthiness of the New Testament," is by far the most comprehensive he has published. It is a review of the entire field of his studies, and without demanding close acquaintance with his earlier works, it enables the student to see how great has been the change of view effected by the studies of the brilliant Scotchman. The earlier part is of special interest, for it shows how God trained and equipped him for his life work. He looks back and sees the finger of Providence in the many disappointments as well as in his triumphs, and no one can be in doubt as to his honesty of purpose and competency to pronounce a verdict on the facts he examines. After reviewing the evidence on which he first based his belief in St. Luke's accuracy, he discusses the general trustworthiness of the Acts. We have read few more painful passages than that in which he says, "Scholars who aimed simply at collecting facts, and had evidently no bias for or against Luke, seemed to regard him as a sufficient authority, whereas the theological scholars, who came with a strong bias on certain issues, looked on him as utterly untrustworthy." No more terrible condemnation of recent tendencies in theology has been written. In the past theologians were charged with proving too much from Scripture, now we find them guilty of despising the authority of the only first-hand authorities they possess for their creed. The loss of historical honesty through indulgence in critical ingenuity is a grievous blow to Christian effectiveness. May it not explain much of the paralysis which afflicts the Churches to-day? We need certitude—we must have convictions; instead of certitude on the main facts of our faith many have enthroned doubt, and have abolished convictions to the backwater of the disowned past. Sir William Ramsay gives his verdict in language so plain that it cannot be mistaken. "The more I have studied the narrative of the Acts, and the more I have learned year after year about Græco-Roman society and thoughts and fashions and organisation in these provinces, the more I admire and the better I understand. I set out to look for truth on the borderland where Greece and Asia meet, and found it here. You may press the words of Luke in a degree far beyond any other historians, and they stand the keenest scrutiny and the hardest treatment, provided always that the critic knows the subject and does not go beyond the limits of science and justice. Too often, when one reads some foolish criticism, the words of Shakespeare rise in one's memory, that here is 'folly doctor-like controlling skill.'"

In successive chapters he sheds a flood of light on the trial scenes in the Acts and on the part played by magicians in first century Asiatic life. He notices the rapt penetrative gaze of St. Paul and its power of piercing the soul. An Irish scholar, Dr. Hobart, was one of the first to observe the use of the Greek word, and it is evidently a proof of St. Luke's medical training. St. Paul, when he gazed at a man or an assembly, appeared to diagnose the very thoughts of the heart and to speak to men who were conscious that he understood them. In his treatment of the many problems raised by demoniac possession and magical arts Sir William Ramsay is at his best. He tells of a demon-possessed individual with a thirst for vengeance whom he had met, and he draws a very needful distinction between honest magicians and those who were simply out for gain. Our increasing knowledge of ancient magic gives us insight into the encounters with Simon Magus and Elymas the sorcerer, as well as into the action of the poor girl medium who acknowledged Paul and Silas to be "slaves of the Most High God, who proclaim the way of salvation." The object of narrating the incidents is to show that whenever Christianity came into contact with magic, it showed its hatred for magic and overcame its hold on its dupes by its pure teaching. Perhaps we need to learn this lesson in an age that is ever striving after

some form of magic concealed by euphonious names which are only titles for the resurrection of the old evil.

We specially commend the chapters dealing with the census mentioned in Luke ii. 1-3, which was considered by theologians to be "the Lukan legend." Many orthodox commentators have been perplexed by the confident remarks of specialists who were supposed to be in possession of all the facts of the case. "In this matter either Luke is correct or he is untrustworthy. It is not a case in which some degree of correctness in some parts of the story is of any value—it is all or nought." Sir William Ramsay has no hesitation in facing the facts. He has gone thoroughly into the methods adopted by Rome for numbering the people; he shows that men were ordered to go to their native places to be enrolled, and that the taking of the census extended over a year. He concludes that the statements of St. Luke are all probable in themselves, and that the theory either of invention or of stupid error on his part is unreasonable and unjustifiable. No one can read the triumphant vindication of St. Luke without thankfulness that Sir William Ramsay was led to devote his time and talents to a close study of the history and topography of Asia Minor and Palestine.

We cannot enter into his discussion of many questions of pressing interest. We may occasionally think that when he draws inferences from inscriptions, he is not as convincing as when he deals with statements in the Gospels and the Acts. The story of the slave girl Rhoda is told with freshness and sympathy, and we seem to be eye-witnesses of the scene. In discussing the Christianity of Sergius Paullus he may or may not be right in thinking that Christianity came into the family on the female side, and that the Proconsul was a thorough-going believer. More evidence is needed before this is fully established. We have noted a few minor misprints, which do not detract from the general high standard of the proof reading. Taken as a whole, this book is one of the most valuable that has been published in recent years, and will strengthen the faith of many in the written Word of God.

T. J. PULVERTAFT.

Family Prayers.

These verses, composed by Canon Harford, Vicar of Mossley Hill, Liverpool, may be sung to the tune "Goshen" (Hymn, "Jesus is our Shepherd").

CONFESSION.

Lord, we had forgotten
We are not our own;
Humbly with confession
We approach Thy Throne.
Claim once more our service,
Breathe the kindling word:
"As for me and my house,
We will serve the Lord."

PRAISE.

Proudly we remember
We belong to Thee;
Praise makes home a fortress.
Whence all ill must flee;
Where all good must flourish
While Thou art adored.—
"As for me and my house,
We will serve the Lord."

PRAYER.

Needy still we may be
As the world counts need;
Wanting sets us praying.
Comfort makes good speed
God is ours: we fear not
Famine or the sword.—
"As for me and my house,
We will fear the Lord."

DUTY.

Singly, are we cowards?
Side by side we stand,
Here the post of duty,
There the promised land;
Link our lives together
With this unseen cord:
"As for me and my house,
We will serve the Lord."

Missionary Intercession in War-time

BEING

REPORTS FROM SOME OF THE MANY FOREIGN MISSION CENTRES

OBSERVING THE

Universal Week of Prayer

JANUARY 3-9, 1915.

WORLD'S EVANGELICAL ALLIANCE

(British Organisation),

19, Russell Square, London, W.C.

FOREWORD.

WHEN the Programme for the Universal Week of Prayer, 1915, was circulated for signature by its world's representatives nothing was heard of the clash of arms. The letter of invitation joyfully anticipated a new work of God, a manifestation of His power and glory to the world as it has not yet been revealed. No one dreamt that before the close of 1914 Christian Europe would plunge into a bloody war, involving the sacrifice of the best of her manhood. Great though the calamity is—alas! how unspeakably sad and solemn—Faith, Hope, and Love call us to look above, where God reigns, "a very present help in time of trouble." There has never been a crisis in the history of the Christian Church when Prayer has failed to bring deliverance—"they are at their wits' end; then they cry unto the Lord in their trouble, and He bringeth them out of their distresses" (Psalm cvii. 27, 28). Hence we need not despair. Sursum corda.

The Week of Prayer, 1915, was ushered in by the setting apart of Sunday, January 3rd, as a National Day of Humble Prayer and Intercession. The succeeding days witnessed unprecedented interest in the exercise of united prayer. In no previous year has the demand for Programmes been so great as it was this year.. Its circulation in foreign languages and dialects, too, exceeded all records. The following pages and reports speak of some of the results. For reasons stated elsewhere the reports are confined to Foreign and Colonial centres.

One of the saddest results of the War is that breaches have been made in hitherto unbroken bonds uniting the Christians of the belligerent countries. This may affect international co-operation in service, but who can separate Christians from the love of Christ? Shall we not, therefore, in holy resolve anticipate unbroken unity in the observance of the Week of Prayer, 1916? Can we not regard breaches created by the War as but an insistent reason for taking firmer hold of the eternal bonds of Truth and Love by which, as Christians, in the highest and truest meaning of the word, we can say, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans viii. 39)?—H. M. G.

The Universal Week of Prayer.

Reports from Foreign Centres.

ANGOLA—Bie—

"As usual, we had large gatherings, our out-schools being well represented. A teacher and his wife travelled some fifty miles in order to be present. We all felt God was with us, and as a result we have been stimulated to go forward in the Lord's service, looking for greater blessing. Since the Week of Prayer five have been baptised, and fourteen have confessed faith in the Lord Jesus. How good our gracious God is to bless us thus, notwithstanding our unworthiness and our feeble service! During the Week of Prayer one young man, who is an out-school teacher, asked prayer for the conversion of his father. He said, 'We have prayed for him for two years, but we must continue to pray for him until God saves him.' We trust this dear man may soon know the Lord Jesus. We remember you in your good work for the Master, and may our gracious God continue to bless you in all your service for Him."—A. McK.

ARGENTINA—Rosario—

"Once more the meetings in connection with your Society have been held in this city in Spanish. The numbers were well maintained in all the various halls, Methodist, Brethren, Salvation Army, and Church of England. The Topics for Prayer, with a brief address on the subject for the day, were followed along the lines of your programme. All expressed themselves as well satisfied with the meetings, and some wondered why it is not possible to hold such fraternal meetings more often. The continual mention in both prayer and address of the terrible war now raging in Europe showed how near to our thoughts this strife is, even in a neutral country and so far away.

"After many disappointing afternoon meetings in English we tried one evening meeting this year. Numerically it was the best meeting we have had for years, the hour evidently suited all members much better. Two others and the writer represented all the three English-speaking communities in Rosario. Praying that God may richly bless your far-reaching work."—J. A. R.

BRAZIL—Para—

"The average of the audience at our meetings was twenty-five. The whole week was signalled by a fervent interest and increasing piety, and, on the whole, it was a precious and sweet season. We join our prayers with yours that our Lord may bestow His blessing upon the requests of His people in the whole world, and that He may accept our thanks for everything."—J. P. R.

BRITISH GUIANA—Zion—

"The Week of Prayer was again observed by this Mission, and at Boutica, where I am now starting a new Mission. In the latter services were held nightly, and the programme was strictly adhered to. A deeper interest has been manifested year by year, and the people seem to be drawn closer to the importance of the 'Universal Week of Prayer.' All the circulars sent were distributed to ministers and other prominent members of the various Churches, and each promised to observe the Topics in their homes as far as possible. May the God of heaven prosper the Alliance."—G. A. S.

Demerara—Plaisance—

"As was done in previous years, the Wesleyan, Methodist, Moravian, Congregationalist, and Presbyterian Mission stations in and around the village of Plaisance united in the week's service, the meetings being held in the several churches in town. The season was unusually wet, seriously affecting the attendance at the meetings. The interest, however, was good on the part of the faithful few who persevered. The people are black villagers of very humble means."—J. B. C.

CANADA—Morden (Man.)—

"We held the Week of Prayer services as usual this year. The Churches united, and the services were taken from church to church. The attendance was good, the meetings inspiring, and I believe much good was done."—M. C. R.

Prince Albert (Sask.)—

"You may be glad to know that never before has such keen interest been manifested in the prayer services as was evidenced this year. Each evening the numbers of people present exceeded our expectations, and a spirit of deep earnestness characterised every gathering. The people seemed to be in perfect harmony with the spirit of prayer, and every service was a means of great blessing."—L. A. L.

Quebec—

"Our meetings this year have been very encouraging as to attendance. The devotional spirit was very marked, and the addresses packed with the Gospel. All speak of the gracious influence."—E. J. S.

Toronto—

"I think I can safely say that not for years have we had such excellent services. As far as the city is concerned we divided it up into districts, grouping the churches in each district. This proved very satisfactory indeed. The meetings were characterised by an earnest spirit of prayer, and no doubt war conditions had much to do with the solemnity of the occasions. We are not only praying, but paying the price—our sons for the Empire. We are glad to stand by the mother country and provide so many necessities."—E. D. S.

Victoria (B.C.)—

"The meetings held here during the Week of Prayer were representative of all denominations, and took place in the hall of each place of worship. Each night the room was well filled, the interest and numbers increasing each night. There was real cause for thanksgiving for prayer heard and answered."

CHINA—Chefoo—

"You will rejoice that the Week of Prayer was duly observed here among the Chinese Christians, meetings being held in three different centres daily, viz., in the morning at 9, in the evening at 6.30, and at another church each evening at 7.30, with a large united gathering of all the Churches on the Wednesday afternoon. All these meetings were well attended, and the spirit of prayer was very manifest. At the China Inland Mission daily meeting, which I attended, there was much definite and earnest prayer that this year, despite the war, with its unrest and bloodshed, may prove a year of great victory in the greatest of all fights against the world, the flesh, and the devil, that so Christ may see His Kingdom rapidly extending, and His people more than ever on the watch for His return."—A. H. F.

"It is once again my privilege to write to you concerning the Week of Prayer. We met at Chefoo this year in somewhat smaller numbers than in January, 1914, as in that year we had a Language School for missionaries just arrived in China; most of these workers are now scattered in the interior. The solemnity of the times in which we are living, the imperative call to earnest and believing intercession, the deep desire that God would triumph over all the present unutterable sorrow and sin, and that this world-calamity may be overruled for the glory of the Lord Jesus Christ—these thoughts were present, and found expression in the prayers that were offered. The united meetings for prayer and praise are being followed by united meetings for reaching the masses of untouched Chinese around us. Each Mission is co-operating in the effort to make Christ known to the many still in darkness."—F. H. R.

Haichow—

"I received the Chinese translations. We observed the Week here in the Chinese Church for the first time. The attendance was fairly good, and the Christians seemed to enter in the spirit of the meetings very well."—A. D. R.

Hangchungfu—

"For the first time we were able to observe the Week of Prayer here. About eighty Christians met every evening through the week, and we endeavoured to keep to the programme topics, though in some cases it was difficult for them to understand, but it helped them to realise their unity with the whole Church around the Throne of Grace. Hoping for abundant answers to such united prayers."—G. F. E.

Kaoyu—

"This year, for the first time in its long history, Kaoyu has witnessed the observance of the Week of Prayer. Kaoyu is a city of 60,000 inhabitants, situated on the Grand Canal about forty miles above its more historic neighbour Yangchow, where nearly thirty years ago the China Inland Mission established a Mission station. The work has been very up-hill, but we are thankful to say that there is now a little Church of sixteen members. A few years ago it was the privilege of the writer to introduce the observance of the Week of Prayer in Yangchow, and this year I have been glad to do the same in Kaoyu. The meetings, though not large, for the number of believers in this city is small, were times of blessing to those who were privileged to attend. One day we had as many as seventeen, at other times but eight or ten, and the average for the week would be about twelve daily. As at many such meetings in the homeland, our greatest difficulty here is in guiding those who take part to definiteness in prayer, but the meetings just held were exceptional in this respect. There was neither a want of readiness to pray nor a lack of definiteness in the petitions of those who took part. The subjects as outlined by the Evangelical Alliance, with some modification to suit our circum-

stances in China, were followed throughout, and they seemed to arouse considerable interest. The fact that so many all over the world were praying for the same matters seemed to be of great help. We can have no doubt as to the results in blessing to the local Church from such a series of meetings."—A. R. S.

Kiesli—

"We have just finished our Prayer Week on our station, and start for one more in the out-station. We have felt it very easy to pray this week, and no wonder, we have been so many. May the Lord hear and bless this restless world!"—N. K.

Lanchow Fu—

"Just a few lines to tell you that last week we joined in the Week of Prayer here. From Monday till Saturday we had noon meetings, led by English and Chinese, with an attendance of fifteen to eighteen. It was a help to the Christians here to feel that they were part (very small, but yet a part) of the great body of believers who were meeting in places all over the earth."—G. A.

Luanfu—

"On the first week of the year we had evening meetings with a few Christians, and two meetings at a village out-station. The Scriptures appointed were read, and considerable prayer was offered. The calls to prayer were scattered among the Christians of the district in good time, and I trust a good deal of prayer was offered, of which no record can be made."—H. L.

Pakhoi—

"We held Chinese meetings during the Week of Prayer. The Church members value the united meetings, and this year they were largely carried on by the Chinese themselves."—W. E. H.

Pakou—

"As last year, so this, we have to acknowledge the meetings during the Week of Prayer held here were times of blessing, spiritual help and refreshment. We had large attendances this year, but this was chiefly owing to the season of the Chinese year. The meetings cheer and encourage lonely believers, whose spiritual circumstances are very restricted; but to know that there are believers in every continent meeting at the same time for prayer helps them greatly. It would be difficult for you to picture the position in which many Chinese believers are placed. They have few opportunities of spiritual help, and many are scarcely able to read beyond the simple words of the Gospel. Their environment is anything but helpful, and evils in many and varied forms flourish openly. Dense darkness reigns, and the individual believer is but a 'spark in the darkness.' It is no light privilege to minister, cheer, and encourage such. The meetings had this effect. Their vision was enlarged, and prayer from the heart poured forth unto God with thanksgiving. The state of the world also gave subject matter for intercession. The passages of Scripture were acknowledged as very helpful and appropriate. I trust you have been greatly cheered by seeing in some measure fruitfulness of your labours."—E. E.

Puchow—

"It will possibly interest, and surely it will encourage you, to learn that in Shansi, this far-off province in the interior of China, the Christians to a great extent, and with full hearts, united with the children of God all over the globe during the Week of Prayer. Out in the country groups were gathered, often in very small numbers, but they stuck to the programme. Here in this little city were not less than forty gathered, and numbers of most earnest prayers were offered daily. We feel no difference between East and West then."—G. W. W.

Saratsi—

"We have been gathered with the world-wide in the name of the Lord praying during the Week of Prayer, and as we felt it was much needed, we continued one week more in prayer. At each meeting the texts of Scripture were divided up between missionaries and Chinese evangelists. Prayers were offered before, between, and after the Scriptures had been expounded, and we realised that, in union with God, the middle wall of sin was shaken down and the children of God united and strengthened. In this far-away place on the border of Mongolia in North China this band of praying people united in greetings to our brethren and sisters in the home countries."—O. E. O.

Tangshan—

"It is not very much that I have to report about our Week of Prayer. Our work here is just started. We baptised the first twelve souls in this district, and we are glad to say

that all are very earnest. We had daily four meetings to ground them in Scripture, and after that we followed the course of the Prayer Week. Altogether there were about twenty persons daily in the meetings for prayer. I asked them if they realised any blessing from the meetings. One said, 'I understand better now what and whom to pray. We so easily get to pray only for ourselves. It is my desire to pray more for others.' Another said, 'I realise more fully what it means to be one with so many unknown members of the body of Christ, that is so precious to me.' I must myself say that I am very glad that, in spite of the war between your country and mine, there is such an opportunity to show that we still are one in Christ. Oh, that soon the peace which Christ Himself has promised to bring may come!"—E. K.

Tienchen—

"Every evening we gathered together for thanksgiving and prayer. We had to confess the want of humility and close communion with Christ, and again we yielded ourselves afresh to God, trusting Him to guide us in the future. We felt refreshed after the meetings."—E. G. H.

Tientsin—

"We have had good meetings daily, both Chinese and English."—F. B. T.

Yangchow—

"We had the usual united gathering, the three Missions in the city joining according to our custom. We rejoice in this witness to our unity in Christ. God has blessed us from year to year in this ministry."—J. S. O.

Yungcheng—

"Our Week of Prayer here in the interior of China has just come to a close. As far as I can remember, this time has been the very best we have ever had, and we all feel truly thankful to God for it. To make it more homely and comfortable, we had our dining-room cleared out every evening, and forms from the chapel brought in. It was warm and cosy, much more so than in the large and stately chapel. In consequence our friends came every evening in an increasing number, and I thought of the words in the New Testament, 'the Church that is in their house.' Of course, we had announced the meetings a long time before. We had the joy of seeing several young men come for the first time, and hope they will continue to do so. We have a special meeting for inquirers every Wednesday evening. May it please God soon to answer the multitude of prayers that have ascended to Him at this time. Blessed are they that don't take offence—in us!"—A. B.

Yunnanfu—

"The meetings for prayer here in this city were the best we have ever had, both in point of numbers and also in the conscious presence of the Lord Jesus Christ. We held special services on Sunday, and meetings chiefly for prayer every evening during the week. The Lord by His Spirit met us, and we realised we were one with the great host militant."—H. A. C. A.

CYPRUS—Kyrenia—

"We observed the Week of Prayer except on two days. We have read most of the portions of Scripture and offered prayers unto the Lord. I believe the Lord will answer the prayers of His true and sincere disciples."—S. N. H. M.

DENMARK—Copenhagen—

"We have had a very good Week of Prayer, and some large meetings afterwards. At the final meeting we formed a resolution which I send you enclosed in this letter, asking you to be kind enough put it in EVANGELICAL CHRISTENDOM, and perhaps in one or two other Christian papers, that it can reach the knowledge of our Christian brethren. I have also sent the resolution to Paris and Blankenburg."—M. M.

EGYPT—Assouan—

"I am very glad to send you a word about the Week of Prayer this year, for it was good. Many of our Church members were present all the week, and outsiders also communicated with us. The Church was very crowded, and there were more prayers than in any other year. We remembered prayers for the war in Europe, and asked that God would bring peace for all the world."—M. H.

Port Said—

"The meetings were held in the large room of the Bible Society's Depôt, and served to unite all Christians in the place for intercession. The average attendance was about twenty-five, and the addresses were given by various Christians in the town, representing the different Missions and organisations engaged in Christian work."—C. T. H.

Shebin-el-Kom—

"The meetings during the Week of Prayer this year were the most encouraging we have ever held in relation both to the spirit of prayer which prevailed and the members attending. The British Protectorate recently proclaimed over this country has revived the hopes of the brethren that they may have the Lord's Day granted to them as a day for rest and worship, and special prayer was made that this may be one of the fruits of the new *régime*. The distresses of the war in Europe and the threatened Turkish invasion of this country have stirred up our faith in the power of prayer, and the result was manifested in the increased fervency of the prayers this year. There are signs that the Lord is about to bless this country in the near future, and we are all looking forward to a great ingathering of souls from amongst the Moslems and Copts. This will undoubtedly be the result of British rule, which means true religious liberty, a thing in this country not yet really enjoyed."—W. T. F.

HAITI—Port-au-Prince—

"We have had a good Week of Prayer, and the Spirit of the Lord was with us every evening. English friends and Church members joined in to make the services lively and edifying. That Week of Prayer will do much for our Church this year. May God bless our efforts this year for unity among workers for the Lord!"—L. H.

HAWAII—Honolulu—

"I wish to express my thanks for the packages of Week of Prayer programmes in Japanese. All have been distributed, and will, I am sure, do much good."—G. B.

ICELAND—Reykjavik—

"We have had daily meetings here during the Week of Prayer in the meeting places of the Salvation Army. Many attended the meetings, and I preached once in the cathedral of Reykjavik and brought the Universal Week of Prayer before the congregation."—S. A. G.

INDIA—Khulna—

"A few days ago I sent you a printed copy in Bengali of the Week of Prayer programme. I hear that they are being well used. The difficulty of distributing in country districts, and the still greater difficulty of making arrangements to get the people together for prayer in the various churches, you cannot very well understand; still, I hope that the people have met and that their gatherings have been blessed. . . . . I was in Khulna the first week, and we had our meetings every evening for about forty minutes."—W. W. M.

Quetta—

"Just a line to let you know that we observed the Week of Prayer here. In January all our schools are closed, and the workers for the most part go down into the plains. The greater part of our hospital staff is away for work in Upper Sindh, so that from the point of numbers, as from that of climate, January is a bad month for meetings in Quetta. Still, an average of about twenty met every day, and we felt it good to join with Christian people throughout the world in praising God for His mercies and seeking His face in prayer."—A. E. B.

Kasauli—

"The Mission staff and Christians of Kasauli and district assembled for the special Week of Prayer, and observed Sunday, January 3rd, as a day of special intercession along the suggested lines sent out by the Evangelical Alliance. The topics of the Alliance formed, as usual, the subjects of our daily prayer and praise. The people rallied in good numbers, and it was a pleasure to link ourselves with the Lord's praying people throughout the world. It is always a heartening and inspiring thought to the scattered workers that they are 'one' with a mighty host of God's workers in every land. The Evangelical Alliance is a wonderful means of union and fellowship, and a principal agency in the formation of the true unity and extension of Christ's Kingdom."—C. H. W.

Pyinmana—

"Our Week of Prayer followed our Association meetings, and we had a good time with the Lord. We met in a different home each evening, and in that way the people of that section were able to be present. Our Burman pastor has just returned from a Chin village, where he baptised twenty-five Chins and two Burmans, and the spirit in all departments of our work is good. We rejoice in this great work, and give all the glory to the Master, who leads the way. There was special prayer for all the children in Christian homes, and an effort is being made to win one during the present year. Each member of this little Church hopes to be able to lead some one to the Saviour during the year. The harmony and unity here is most encouraging, and it does one good to be out among the people."—R. H.

Taunggyi—

"The Church here began on January 3rd to hold meetings in every house in the evening, and did not cease until every Christian home had entertained the meetings, with an average of

forty each evening. After an hour of delightful service, light refreshments were served. The subjects sent were used, and good results are expected."—H. W. H.

JAMAICA—Lucea—

"I have to report that the Wesleyan, Baptist, and Presbyterian Churches here united to observe the Week of Prayer. We had very good meetings, and many have given testimony that they have received profit and blessing through them. The Churches are very much in need of being stirred, and I believe the meetings have helped to stir sluggish hearts and to deepen the sense of responsibility to Christ on the part of professing Christian people."—D. A. R.

(The following Japanese reports have reached us through Mr. George Braithwaite, of the Japan Book and Tract Society:)

JAPAN—Fukuoka—

"All the Christians here united together in observing the Week of Prayer meetings, holding them at the Methodist Church, where more than a hundred gathered each night."

Hakodate—

"This is just to report that we have had meetings during the Week of Prayer. There are four Churches, and they had a night each, then for the remaining two they had it in all the churches. The arrangements are made entirely between the four pastors (Japanese), so I have no voice in the matter, but for myself could have wished united ones every night. The ones I myself attended were not too well attended, but the spirit was good and earnest, especially in prayer for the speedy termination of the war, which may God in His mercy answer. Please pray for Japan, that God may greatly bless all the efforts for the spread of His Gospel this new year, and may He also bless all your efforts in His service to His glory."

Kobe—

"As it unfortunately rained here nearly every night during the Week of Prayer, the attendances were comparatively small, but we thank God that all the meetings were full of power and blessing. All sections of the Church took part."

Kyoto—

"As has been our custom in the past, the Protestants in this city held joint prayer meetings during the Week of Prayer in each of the six churches in turn. The attendances varied from ninety to 160. Three or four persons spoke each night, and many earnest prayers were offered."

Nagoya—

"We had united prayers during the Week of Prayer, just as we have done in other years; two nights at the Central Church, two nights at the Nagoya Church, and two nights at the First Methodist Protestant Church. About eighty were present each night, and the meetings were better than last year, both in attendance and spirit."

Nagasaki—

"In this small foreign community the Week of Prayer was observed by meeting daily at the Sailors' Home. There was an average attendance of fifteen, and prayer was well sustained on the appointed subjects. Last year the Japanese meetings were dropped by the native Church, but this year they were revived, and fairly well attended. The Christians met, taking the various churches in rotation. Interest was well sustained, and a happy spirit of brotherhood was shown. Much intercession was made on account of the war, especially that it might not be a hindrance to evangelistic effort anywhere."

Okayama—

"The following resolution was passed at the united prayer meeting held here of the Congregational, Methodist, Presbyterian, and Fukuin Churches in this city: Resolution—'At the close of the Week of Prayer, which we have been observing in common with our brothers and sisters of every kindred and nation during these opening days of this New Year, in this terrible time of world-wide disturbance, we most earnestly pray that the righteous judgment and loving protection of the Almighty may be upon all the belligerent Powers, and fervently hope that the World's Evangelical Alliance will make every effort for the speedy restoration of peace.'"

Osaka—

"We observed that the meetings during the Week of Prayer showed clearly a strong spirit of unity in regard to the evangelistic campaign we are planning to have in the near future. The burning earnestness and sincerity shown promise well for this year's work in this great city. The attendance was more than double that of last year, and varied from 170 to 270. Each night the building was well filled."

Tokyo—

"All Churches in the city and suburbs held united meetings daily, each day in a separate church. From the first meeting, held in the Hongo Church, to the last, held at Omori, all the meetings were very helpful, and showed evidence of the rich presence of the Holy Spirit. Never before have we seen the Week of Prayer meetings so powerful and so filled with the manifest presence of the Holy Spirit."

Yokohama—

"The several Churches in this city held union meetings as usual. They were well attended and much interest was shown, especially in view of the large additions recently made to the Churches as the result of several days' services of the Evangelistic Campaign Movement in November last, when special services in churches, schools, offices, and in a theatre were held. They were well attended by 1,700 persons of the better classes, and marked results followed. The Yokohama Union Church Week of Prayer Meetings were well attended, and had an excellent spirit. My first observance of the Week of Prayer was in 1862. The beginnings of Christ's Kingdom in Japan are distinctly due to the observance of the World's Week of Prayer. It was at the first observance that an English major proposed that the Mission should petition the Evangelical Alliance to request prayer for removal of the edict prohibitive of Christianity. A signed circular was sent forth, and subsequently the removal of the edict took place at the insistence of representatives of the Evangelical Alliance in America, Great Britain, France, and Germany. The first meeting of the Chinese Week of Prayer was in 1872, and the first Church of Christ in Japan was organised in the following March. No wonder that the Japanese Christians, and myself in particular, have cause to praise God for the institution of the Week of Prayer, and to seek to perpetuate its benefits."—J. H. B.

KOREA—Seoul—

"We Japanese Christians in this city observed the Week of Prayer. The first three nights we had joint meetings, first at the Presbyterian Church, then at the Methodist, then at the Congregational, the average attendance being sixty-five each night. Many earnest prayers were offered, and the last meeting lasted for three hours. We feel very thankful to have been enabled thus to consecrate so long a time to prayer and supplication, a thing we had none of us ever done before."

MADAGASCAR—Fianarantsoa—

"I do not remember a more inspiring week in connection with the Week of Prayer than our meetings of this year. The serious times in which we are now living brought the meetings before the attention of the Malagasy Churches in a special and definite manner, and we not only had large numbers attending the services, but there was a spirit of humble waiting upon God, and a quiet, devout attitude all through the services. The Lutheran Mission from Norway, the Paris Missionary Society, and London Missionary Society unite each year, and our services were held in the morning. Everything was done in the Malagasy language, and the address on 'The Church Universal' proved so inspiring and helpful that the missionaries who listened all felt a deep thankfulness to God that they had such a leader in the Malagasy Church. Our native Christians have received much blessing."

MALTA—Valletta—

"During the Week of United Prayer, owing to present conditions, the attendances were very limited as regards numbers, but the spirit of the gatherings was excellent, and one who was present several times said he had never felt these meetings more helpful."—G. A. S.

MAURITIUS—Vacoas—

"I have the honour to inform you that the prayer meetings have been held during the beginning of this New Year. I am glad to say the attendances have been pretty fair."—S. T.

MONGOLIA—Hada—

"Three years ago no testimony for God (apart from the Roman Catholics) existed in this northern Chinese outpost of the marches of the Mongols, but now, after some two years of Gospel labours, the little Church numbers between thirty and forty. It was a great joy to us, and an education in the mystery of the 'One Body' to the Mongols, to gather in the world-wide unison of prayer for world-wide blessing in the happy and effective way that the invitation to the Universal Week of Prayer suggests. We were not a large company that gathered day by day, but there was an earnest continuity and intelligent following of the programme (happily printed in Chinese), that made one realise there must be blessing upon those who prayed and those who were prayed for. The vision of the Church 'Universal beneath the heavens'—as the Chinese phrase expresses it—was more or less distinctly seen by some who took part."—R. W. S.

MOROCCO—Rabat—

"Though I was alone it was a great pleasure to follow out the Week of Prayer. I follow it more than once in the year in these days when the horizon is dark and cloudy."—R. K.

NATAL—Rorke's Drift—

"It is with much joy that I pen these few lines. I am sorry to say that I have not been able to hold as many meetings as wished, but all have been full of His mighty love towards us. These Zulus have joined with us in prayer and praise and thanksgiving. It is good to see how heartily they fall in, and to hear how they do really sing. We closed the Week of Prayer with eighty present, while thirty joined in at the partaking of the Lord's Supper. What a change has come over the Zulus since the Lord said, 'Preach the Gospel!' Several young men and women have stood up in our midst for Christ, and we one and all are full of joy in seeing what wonderful power there is in the voice of His Word. We are still hoping, in prayer, that peace may come, and mankind walk hand in hand in truth and unity to the glory of our overcoming Lord."—J. J. M.

NIGERIA—Lagos—

"I am glad to be able to send you a brief report of our meetings for prayer, when we had the pleasure of welcoming visitors from other Churches. Many fervent and hearty prayers were made by both men and women, old and young. May very gracious answers be given to these petitions and much blessing be bestowed upon the World's Evangelical Alliance."—E. E. C.

"It is with great pleasure that I have to inform you of the successful prayer meetings which the native independent African Churches had this year. The great war has greatly affected us this year in Nigeria, and our prayers ascended to our Heavenly Father to speak 'Peace.'"—G. A. O.

NYASALAND—Zomba—

"There is a small European community here, and in connection with our Church of Scotland Mission we have English services each Sunday. We observed the Week of Prayer, though the gatherings each evening were small, consisting of just a few earnest souls. It is good that we have been able to get so far into line with the great movement, and to partake as well as contribute in prayer and its blessings."—A. M. A.

PANAMA—Gatun—

"The Wesleyans, Salvation Army, and ourselves (Baptist Mission) took part in the united meetings, and we had a gracious time. Some forty or more came out on the Lord's side, and the Lord's people were wonderfully blessed."—S. W.

PERSIA—Hamadan—

"Again we are indebted to the Evangelical Alliance for a good supply of the Topics for the Week of Prayer in English. These were translated into Persian, as in previous years, and distributed to the Church members. We have two churches in the city. One is St. Stephen's, whose membership is almost wholly made up of Armenians, and the other is Peniel, whose members are converted Jews, with a few Moslems. These two Churches held union services during the week, and concluded with the Holy Communion on the following Sabbath afternoon. The meetings, held on alternate days in the two churches, were well attended, and the interest was greater than usual, and the prayers were prompt and earnest. Our people feel the stress of the times, so they prayed to God for themselves and for all who are involved in this great destroying European war. The Communion Service was a solemn and impressive service. Three Armenian young men publicly professed their faith in their Lord. One Jewish young woman has manifested her faith in Christ now for some time and asks for baptism. I believe others are thinking of taking the same step. We are much encouraged."—J. W. H.

Resht—

"It is a pleasure to have the privilege to report concerning the meetings held in connection with the work on this station during the Week of Prayer. The feeling that the young people of the Persians shall not mingle socially, or in public, or at all, seemed at first to be an insurmountable barrier to a joint meeting of the professing Christians in the schools, but the matter was finally adjusted, and the meetings were as simple as we could possibly make them: first, a verse of a hymn, then silent prayer for God's blessing on the meeting, &c. The hymns were announced in Persian, English, and Armenian, so that all sang in their native tongue. The meetings were held each day, and then, at the request of a number who attended, the meetings were continued through the next week. During the meetings several offered themselves for Church membership."—E. K. D.

S. THOMAS (Danish W.I).—

"You will be pleased to hear that we had excellent meetings. The attendance was very good and the attention all that could be desired; the effect we leave in God's hands. The Anglican, Dutch Reformed, Lutheran, Moravian, and Wesleyan Churches joined together in these services, and I believe they were blessed meetings."—A. B. R.

TRANSVAAL—Gooldville—

"We have had again the privilege of observing the Week of Prayer, in common with a mighty multitude of the saints. The outstanding natural characteristic of the week was the daily and nightly rainfall we experienced. Under such conditions, the attendances were beyond our expectation, due to the fact that an appreciation of the value and help of these gatherings has been steadily growing year by year. The elements were against big meetings, but what was lost in quantity was made up in quality and intensity in the prayers offered. With war clouds hanging over Europe and Africa alike, the season was especially solemn and memorable. We kept fairly close to the arranged programme and suggestions, which we found eminently suitable to the needs and movements of the times in which we live. Comment was added here and there to explain a reference to our somewhat circumscribed native Christian community, which is for the most part innocent of what is happening in the great outside world."—D. M. McD.

Johannesburg—

"We have just concluded the second year of our annual Week of Prayer in connection with your Alliance. The meetings were organised by the Evangelistic Committee of the Witwatersrand Church Council, of which I have the honour to be chairman. The Council represents all the Evangelical Churches and other bodies of the Rand, and ministers and laymen representing these took part in the services. As I have mentioned, this is only the second year that the week has been observed by the English Churches collectively. Our Dutch brethren have made it a custom to be in fellowship with your effort all over the world for many years past. The attendances were not all that might have been desired, but the spirit of the meetings was exceedingly good. The smallest meeting had an attendance of about thirty, and the largest of about 200. The whole of Wednesday was given up to prayer, under the heading of 'Nations and Their Rulers,' with special reference to the state of Europe and the serious condition of things in this country. We are most grateful to have been able thus to have fellowship with other Christians all over the world, and feel sure there will be good results as far as the Churches in this district are concerned."—F. H.

TURKS ISLAND (B.W.I.)—Grand Turk—

"We held united prayer meetings and had good attendances. The weather changed and became inclement, quite hindering the continuation of the services. However, the work of the Alliance was brought before the people, and earnest prayers were offered for its prosperity."—F. E.

UGANDA—Busoga—

"You will be interested to hear that we celebrated the Universal Week of Prayer at this station. We met early in the morning, and though many of our workers were away on holiday, we had very good attendances at each meeting. Our young Christian chief came to several of the meetings. He will soon be ruler over some 100,000 people, and his example will be of great value to us in influencing the people for good. Many of our Busoga Christians took part, and the spirit of prayer guided our intercessions."—S. R. S.

ZULULAND—Mt. Tabor M. S.—

"Once more the little group of workers and native Christians on our station have come together day by day to wait upon the Lord during the Week of Prayer. God alone knows the true effect of these meetings, but it is blessed to our souls."—L. O. F.

UNITED STATES OF AMERICA—Los Angeles (California)—

"We followed the Week of Prayer Topics in the Institute, as we have done for years, and the Lord was graciously pleased to pour out upon our students, as well as upon the faculty, a real spirit of prayer. You will be interested, I think, to learn that we have 159 students giving their time to the regular courses of training. I think that in the nearly twenty years which it has been my privilege to be associated with Dr. Torrey, I have never heard him teaching or preaching so manifestly in the power of the Holy Spirit as during the past year. Our new auditorium, which will seat 4,500 people, will be completed soon after the 1st of April, and we are planning to have Evangelistic services both afternoon and evening during the remainder of the year. These services will be conducted by the best speakers that we can get hold of. Dr. Chapman and Mr. Alexander, Dr. A. C. Dixon, Dr. Biederwolf, John McNeill, and others, have been invited."—J. H. H.

Books worth Reading.

TRAVEL AND PROBLEMS IN ARMENIA. By NOEL and HAROLD BUXTON. (London: Smith, Elder. 5s. net.)

This book was written and published before the great War. It may seem that with the changed outlook in the Near East its message may have little teaching for us, as the day is not far distant when the hold of the Turk on the Christian population in Turkish Armenia will be yielded to Russia. This is not, however, the case, for we find in its pages much to encourage us in the belief that when this day arrives the Armenians will benefit by the change. The Brothers Buxton arrived at the conclusion that Russia would treat the people of Armenia far better than the Turk could possibly treat them. They are not admirers of some of the fruits of Russian Government, but, after a careful comparison of the worst that can be said of Russia with the best that can be said for Turkey, they are strongly in favour of the transfer of the Armenians to our great ally. The faithful attachment to Christianity has been proved by the massacres of men and women, who preferred death to the acceptance of Islam. This can never be forgotten when we think of the people who have certainly not a very high standard of Christian worship as seen through Western eyes.

Naturally, we are deeply interested in the chapter describing the religious state of Armenia. Pagan survivals obtrude themselves in public worship and are pitifably superstitious. Mr. Harold Buxton apologises for them, and we are surprised to learn that "so far as Biblical criticism is concerned, the Armenian Church puts no obstacle in the way of study and research. Many of the monks are scholars and critics of a high order." Mr. Buxton tells us that at 5 a.m. he discovered the stains of blood on the pavement outside the church. He saw the abbot, who told him that five goats and a sheep had been sacrified just outside the church porch, and that the meat was already on the fire in huge iron pots. On occasions of special need, sickness, or danger an Armenian resorts to this form of "invocation." The meat is distributed among the poor and needy, and the sacrifice is made to the Saint, not in the pagan sense for his gratification, "but as an exercise of charity, which covereth a multitude of sins," and draws the favour of heaven on the charitable. We have no desire to enter into this and many other statements that invite controversy. We trust that all who are interested in a people whose future is at stake as one result of the War will study the fresh and illuminating pages of this well written book.

ROMANISM IN THE LIGHT OF HISTORY. By R. H. MCKIM, D.D. (London: Putnam. 5s. net.)

Dr. McKim is an honoured minister of the Protestant Episcopal Church of America. He does not fail to see that there is at work in the States a great Roman Catholic movement for the "catholicisation" of that country. He believes that it is necessary to examine the claims of the Roman Church, and this volume consists of essays that deal with controversial matters that have a direct incidence on the claims of Rome. He is not blind to the fact that Rome boasts loudest when it is weakening in its hold, and the startling figures he gives of the inability of the Roman Church in the United States to hold her immigrant members show that, in spite of so-called progress, that Church is really suffering from a set-back unequalled in history. Without making any allowance for natural growth by births exceeding deaths, there ought to be nearly twenty-four million Roman Catholics in the States. The latest figures—later than those quoted by Dr. McKim—show that there are under fourteen million Roman Catholics in the Republic.

The greater part of Dr. McKim's book is taken up by a reply to Pope Leo XIII.'s Encyclical on Reunion. The writer adopts Dr. Dowden's position that "unity in external communion without unity in fundamental truth would be, even if it could be obtained, a curse and not a blessing." This is sound scriptural teaching, and Dr. McKim has no difficulty in proving that unity on the terms offered by the Pope would mean the abandonment of conscientious convictions and of the teaching of Holy Scripture and history. His account of the Vatican Council is interesting, and we wish that Evangelicals to-day would familiarise themselves with the facts of history, as two-thirds of the flabby sentimental attachment to Romanism arises from ignorance of outstanding facts that can never be overlooked by those who love the Truth. The chapters on the Present Outlook for Romanism, the Protestant Position, and the Maryland Constitution all present matter of importance, and we trust that the book will be carefully read and studied by all who wish to know exactly for what Rome and Evangelicalism stand, and the present position of a Church that claims to be the exclusive Church of Christ here on earth.

(Continued on page 82.)

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I sit alone on a rock
  While I am raising the wind,
But the storm, once abated,
  I am tender and kind.

I have kings at my feet,
  Who await but my nod
To lie down in the dust
  On the ground where I've trod.

I'm oft seen by the world,
  Though known but to few,
The Gentiles detest me,
  I am pork to the Jew.

I never have passed
  But one night in the dark,
And that was with Noah
  Alone in the Ark.

My weight is three pounds,
  My length is a mile,
And when you have guessed me,
  You will say, with a smile,
That my first and my last
  Is the boast of our Isle!

* We print this Enigma on account of its interest, but it is only fair to state that the solution is not easy, and, to our mind, a little involved. We shall be glad to hear from any readers who think they have found the solution.—ED.

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